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Gaboon Mission.—West Africa.

LETTER FROM MR. BUSHNELL, OCTOBER
4-18, 1858.

Seriousness—A Christian Marriage.

MR. BUSHNELL commences his letter at Baraka, where he is stationed for the present, in the absence of other missionaries on account of ill health. He first refers to the sailing of Mr. and Mrs. Walker and Mr. Pierce for the United States, and the great amount of labor and care thrown upon those who remain in the field, and then says:

Last Sabbath our congregations were large and attentive, and considerable seriousness was apparent. This morning, one of the young members of the church came to ask me to appoint a prayer meeting for such of the pupils in the school, and young men in the town, as were seeking the salvation of their souls. I gladly complied with the request, and such a meeting will be held to-morrow afternoon. May the Holy Spirit descend, in convicting and converting power, upon these youth. This afternoon, after our weekly lecture, a young man who has recently united with the church, and who is to be employed as an assistant at the Nengenenge station, was married in a Christian manner. At the conclusion of the

marriage ceremony, which was in the Mpongwe language, the guests presented their salutations to the newly married couple, after which they partook of cake and lemonade, and then dispersed, evidently feeling that Christian marriage is superior to their heathenish system of polygamy.

Visit to Nengenenge—The Welcome.

Nengenenge, Oct. 6. As this station is to be left for a season without a missionary, in charge of native helpers, it seemed desirable that I should come up with Mr. Jack, who has been residing here, in order to make the contemplated change, and to explain the reasons for it to the head-men and the people. Accordingly we left Baraka at 9 o'clock yesterday morning, in the mission boat, accompanied by the young man and his wife, who were married the day before. We arrived at 8 o'clock in the evening, and were joyfully welcomed by the native teacher, his pupils and the people residing on the island. Soon after day-break this morning, the head-men and people from adjoining towns commenced coming in to welcome us, and during most of the day the reception-room was thronged with visitors. It was truly gratifying to see these rude people, who

expressed so much sorrow at our departure for America, welcome us back with so much joy. It proves that they are capable of appreciating in some degree our labors among them, and of exercising affectionate and grateful feelings.

Graves of Missionaries.

After breakfast, we placed at the head and foot of the grave of our lamented brother Adams, the tomb-stones which his friends had intrusted to my care. The plain marble head-stone bears the name and age of the deceased missionary, with the simple inscription, "Come to Jesus," so expressive of his ruling passion in life, for winning souls to Christ. The recollection of his devoted life and his triumphant death, is exerting a powerful influence upon the heathen people who knew him. Even the savage Pangwes, among whom he temporarily sojourned, speak his name with affection, and sigh over the loss of their best friend. "He being dead, yet speaketh," and the inscription upon his tomb-stone will long invite those who visit his grave to come to the Savior. By the side of Adams's grave repose the remains of the beloved and indefatigable Herrick, who fell asleep on the 20th of December last, only about four months from the time of his arrival here. At the head and foot of his grave, we placed pieces of board to mark his resting place.

Meeting—The Station left with Helpers.

This evening we had a very interesting meeting at the mission-house. I made an address to the people, reminded them of the death of the two missionaries who had deceased here, and urged them to remember their dying exhortations. Several persons, who hope they have been born again, prayed; and it was truly encouraging to listen to their simple, earnest petitions. One of the number, who was, three years since, one of the most degraded and hopeless heathen men in this region, now appears to be a meek and humble Christian; and I

trust will become a member of our church at no distant day. He has but one wife, and she seems disposed to walk with her husband in the narrow way to life. Several of the pupils in the school, who were taken from their heathen towns to Nengenenge only four years since, are giving pretty good evidence of piety. The two most promising of the number, Fisher Howe and Samuel Spring, will go with us to Baraka, where they can enjoy better advantages than they can here. We have explained to the people generally our arrangements in reference to this station; and though they regret the absence of a missionary for a time, they seem satisfied. We shall leave Ogula and Adunga, two Mpongwe young men who are church members, and return to-morrow to Baraka.

On their return, the brethren found Mrs. Bushnell sick with fever. The disease yielded to efficient treatment, and on the 11th of October she was spoken of as convalescent. Mr. Best and Mrs. Jack had also been unwell.

Religious Inquiry.

The statements of the remaining portion of the letter are of a character somewhat more encouraging than have often been received from this portion of the missionary field. Let earnest prayer be offered, that our brethren at the Gaboon may now be permitted to rejoice in evidence that the set time to favor their Zion has come.

Oct. 14. Two interesting cases of religious inquiry have appeared to-day. One young man, who has a pious wife, and who was ten or twelve years ago a pupil in our school, came to me for religious conversation, and really seemed in earnest about the salvation of his soul. Of his own accord he told me that he owned a number of slaves, which was the great difficulty in the way of his coming to Christ, but he expressed a willingness to give them their freedom, and to do all that he could to instruct them in religious truths. I prayed with him and he left with a lighter heart. The other case was that of a young man,

who several years since indulged a hope in Christ, and for a season gave evidence of piety, but who has since given up his hope and relapsed into his former heathenish state. He was present at the death of Mr. Adams, two years since, and assisted in taking care of him during his illness. He seems penitent, and I trust will yet come to a saving knowledge of the truth. I feel greatly encouraged to hope that the prayers of God's people in America are beginning to be answered in behalf of this perishing people.

Mr. Bushnell next mentions the sore affliction of one of the members of the church, whose son, twelve years of age, was caught by a shark while bathing, on the 16th of October. The right leg was bitten off above the knee, and the boy died in a few moments. This sad event seemed to deepen serious impressions.

18. Last evening our place of worship was crowded, and an unusual solemnity pervaded the congregation. This morning several young men from town attended our morning worship, after which one of them followed me to my study, and with tears requested me to pray for him. He seemed under deep conviction for sin, and confessed, freely, his past wickedness. After pointing him to Christ, through whose merits alone sins can be pardoned, I prayed with him, and he followed with a petition interrupted by sobs and tears. We rejoice in view of evidences that the Holy Spirit is present among us; and yet we rejoice with trembling, lest he may be grieved away, and these hopeful signs prove to be only "as the morning cloud and the early dew."

Zulu Mission.—South Africa.

REPORT OF THE UMTWALUMI STATION.

This report, "for the year ending May 26, 1858," has been long in finding its way to the Missionary House, but as it is of considerable interest, most of it will be given here.

Preaching, with the Sabbath school and

other services auxiliary to preaching, were maintained at the station during the year, the average congregation being from sixty to seventy. Mr. Wilder says:

Several heads of kraals are usually present who never bring any of their women or children with them. At the morning expository exercise, several not belonging to the station are usually in. The number who attend is very small compared with the whole population within three or four miles of the chapel. Within that distance there are probably 1,000 souls, one half of whom, nothing but indifference and hatred of the truth prevents from appearing in the sanctuary every Sabbath.

School.

A daily school has been sustained, with an average attendance of about twenty, and more than usual interest in learning to read has been manifested by persons employed by the mission family. Mr. Wilder says:

Seven of these are girls who have either fled to me for protection against the cruelty of parents, or have come earnestly desiring to be taught the way of salvation. Four came with their parents' consent, the remaining three ran away from their homes to save themselves from a life of prostitution and slavery, into which their parents had sold them. These were soon followed by their professed owners, and demanded at my hands. But while these persons were allowed perfect access to the fugitives, and they were at liberty to go, I have not suffered violence to be used, and have promised them my protection as long as they asked it. In two or three instances, some demonstrations of force have been made, but nothing was gained by this. To force a marriage against the consent of the party concerned is contrary to nature and law, and I am happy to say, that the representative of Her Majesty's government in my district, has given his public approval of the stand I have taken, in affording an asylum to the oppressed and persecuted. That is *English and Divine*

law. I add also, with gratitude to God, in whose hands are the hearts of all men, that, ultimately, the parents of each of the girls whom I protected, have become perfectly reconciled to their staying at the station, and two of them have thanked me, with apparent sincerity, that I protected their children from their own avarice and cruelty.

Two other girls who fled to me for protection (they had been sold to old men already having several wives) were, by the promises and the tears of their friends, persuaded to return home. Once in the hands of their masters, promises were foresworn, and they were both forced into concubinage with men whom they loathed.

Prayer Meetings—Hopeful Conversions.

Since October, prayer meetings have been regularly sustained on Sabbath, Wednesday, and Saturday evenings; and one at sunrise Sabbath mornings, conducted by natives. Mrs. Wilder has also maintained a female prayer meeting during the year, on Thursday afternoons. Since December, the monthly concert, on the first Monday evening of each month, has been kept up. The young people who profess to love our Lord Jesus Christ, have contributed a portion of their wages for the spread of the gospel.

The girl mentioned in our report for 1856, was married to a member of the church at Umsunduzi in the former part of the year. She professed to be a believer, but of her religious experience or character since, I have not been informed. Two of her sisters, who have now been with us upwards of a year, profess to have given their hearts to Christ. Two other girls in our family hope they are Christians. Three young men, who have lived with us most of the time for several years, have also, apparently, chosen the Lord to be their God. By their general conduct, and their faithfulness in the special duties of religion, they afford pleasing evidence of

a change of heart. Two or three months since, a young woman, who has been a frequent attendant on the Sabbath, came to the station inquiring the way of salvation, and wishing to remain, to be more perfectly instructed. Besides eight or ten who indulge hope on my station, there are in the vicinity, three or four native converts who were baptized by our Wesleyan brethren, and have been committed to our care by Messrs. Pierce and Spensely.

A new and interesting Case.

About the first of October, a middle-aged man came to me to ask permission to leave his horse on my station. He seemed a man of unusual intelligence and pleasing demeanor. About two weeks afterwards he came with his horse, and said further, that he wished to come himself and build on the station. On my asking his motives, and inquiring into his history, he said that twenty years ago he lived for a while on a Wesleyan station, in the Amampondo country; but that, though knowing the truth, and with a conscience ill at ease, he had chosen heathenism, and indulged in its excesses ever since. He knew and believed the truth, yet disliked it; but he had children, and he wished, whatever might become of him, to have them educated and taught the way of salvation. He belonged to the Amacasiba tribe, which inhabit the country fifty or sixty miles inland, on the Umtafuna river. A year ago, pressed with the importance of having his children instructed, he left his tribe to find a missionary station, came as far as the Amandolu tribe, where his second wife's friends resided, and there stopped till he learned of the Umtwalumi station.

Such an unheard-of phenomenon, in this section, as a man's forsaking his tribe and going to a strange country with such designs, led me to be very incredulous as to the statement of his motives. I thought it most likely he was a fugitive, who had been driven

from his home on account of real or supposed crimes. However, I told him he might come, and two days afterwards he arrived, with one wife and three children. One of his two wives refused to come, and they parted by mutual consent, she going back to her tribe, to live with her son by a former husband.

Conviction and hopeful Conversion.

The second Sabbath after his arrival, after meeting, he came to me in an agony of mind on account of his sins. The burden of his grief was, that he had so long known the way of salvation but had chosen darkness and sin rather than light and holiness. He tried to pray, but his "heart was stone." He felt himself justly, hopelessly condemned. "Could Christ forgive such a sinner as he? One who had so long known his duty and not done it must surely be given over to hardness of heart, and his doom must be sealed." For several days he continued in great distress, and yet seemed to be making progress. Finally, Christ revealed himself to him as an all-sufficient Savior, and shed abroad his love in his heart. He continues constant in his faith and hope, and is zealous to win others to the Savior he has found. He has had great temptations, but thus far has come out of them with honor to his Master.

Refusing to sell a Daughter.

Not long after he hoped in Christ, a young man from Undelu's tribe, having many cattle and of a good family, came to buy his eldest daughter for a wife. The young man spent a day in pleading his case with the father, and at night they wished to have some talk with me. Both came to me, and after stating the case, Upatwa wished me to tell him what he ought to do. I replied, that it was not a case in which I desired to interfere, and before giving any opinion I wished to know his own views. He said he had come to the station to have his children educated in religion, and that

were he to consent to the marriage of his daughter to a heathen, that object would be defeated. He also said, of his own accord, that he wanted not cattle for her. It seemed to him wrong to sell his daughter to any body for cattle, and he had made up his mind never to take any for her. He was poor, his horse, which was his sole dependence for purchasing clothes, had died, and he had but two or three cows; but his heart told him there was something wrong in selling his own flesh and blood for cattle or money. I was surprised and gratified by his views, the more so as I had never spoken with him on the subject, and of course gave them my most hearty approval. He finally told the disappointed lover, that if he would go to a missionary station and learn to read; would clothe himself; and if his daughter loved him; he would give her to him, but he would never sell her. The young man went away perfectly confounded that a poor man should refuse the offer of many cattle for his daughter.

In view of these facts our hearts are encouraged, our hands strengthened, and our gratitude to our Master excited.

Ceylon Mission.

THE usual meeting of this mission, in concert with the meeting of the American Board, was held at Batticotta, September 9. There was a good attendance; addresses on various topics connected with the missionary work throughout the world, were made by missionaries and natives, which were listened to with marked attention; and the Lord's supper was administered. "The services of the whole day were both interesting and profitable."

On the 29th of July, the Jaffna Native Evangelical Society held its eleventh annual meeting. The income of the society for the year had been £62 14s., an increase of about £17 over the previous year. The society has added Narantany to its field of labor, and at the close of the year was sustaining two catechists and four schools.

Semi-annual Station Reports.

Odooville.

The reports now presented are for the six

months ending Sept. 30. Mr. Spaulding, of Oodooville, says: "Within the present year, thus far, we have admitted to our church, on profession 11, by letter 2." Eight adults and 20 children have been baptized; 12 members were dismissed to other churches, and 1 had died. Of the 11 received by profession, 8 were pupils in the female boarding school, two were formerly instructed in the village free schools of the mission, and one was a graduate of Batticotta seminary, formerly a member of the church, but excommunicated for marrying a heathen wife and neglecting all Christian duties. He now returns to the church with apparent penitence; his wife, formerly a strong opposer, was present when he was received, and his five children were baptized.

Seven native free schools have been sustained in connection with this station most of the year, but Mr. Spaulding says: "Most of them have been small. Numbers have decreased, and the regular attendance, especially of the larger girls, has been exceedingly difficult. We have at most, now, 191 boys, and 55 girls." Respecting village preaching our brother writes: "This branch of our work, so far as my agency is concerned, is no more encouraging than it was twenty or thirty years ago." "Native assistants, of whom we have had, at this station, an unusual number this year, have pervaded the villages somewhat thoroughly, but I can see almost no substantial fruits of their labor."

A class of ten graduated from the female seminary in September, two of the same class having previously left. Of the twelve, seven are members of the church. The school has now twenty-eight pupils, only one of whom is a church member.

Tillipally and Oodoopity.

These stations, also, have been under Mr. Spaulding's charge. At Tillipally, one person has been added to the church by letter, one excommunicated, and one suspended. Three children have been baptized. There are six village schools, "with an average attendance of about 125 boys and 20 girls." The native helpers "have all been active, and have seemed much engaged in their work," yet there have been "not more than one or two cases of somewhat serious inquiry during the year." "The weekly meetings with the female members of the church, and afterwards with the catechists and schoolmasters, have been encouraging and interesting." A letter from Mr. Hastings, dated Nov. 15, states that Mr. Hitchcock has now been stationed by the mission at Tillipally.

Respecting Oodoopity, which Mr. Spaulding has been able to visit only once a month, he reports: "The assistants, four in number, are busily pervading the villages on week-days, and hold village services on the Sabbaths. The schoolmasters (three) are making some progress; but when I was there last month, the helpers could not report any cases of special interest."

Manepy and Chavagacherry.

Respecting Manepy, Mr. Hastings writes:

There is very little of special interest to report, as the result of our labors for the past six months at this station. The weekly evening prayer meetings, at the houses of the church members, have been continued with some degree of interest, though the attendance has been small. Besides these regular prayer meetings, twenty-three evening meetings have been held, principally at the school bungalows, during moonlight nights, at which the average attendance of adults has been about twenty-two. At the church, on Sabbath forenoons, there has been an average attendance of thirty-one males, eleven females, and one hundred and fifteen children. Mr. Hitchcock has had charge of the Sabbath school on Sabbath forenoon, and has been making an effort to gather in a larger number of the children, and to enlist more of the male members of the church as teachers. He has met, thus far, with very encouraging success. He has also had charge of one of the meetings Sabbath afternoon, held in the school bungalow, and has assisted in conducting the prayer and other evening meetings. There has been no general religious interest during the past six months. Very few of the church members seem earnestly engaged in praying and laboring for the salvation of others, and I have reason to fear that some of them sadly neglect the spiritual interests of their own souls. There are a few individuals out of the church who manifest some interest in the truth, and of whom I have hope that they are sincere inquirers. During the past six months,

one has been added to the church on profession of faith and one by letter; one has been dismissed and one has died. Four children have been baptized.

Chavagacherry, also under his care, Mr. Hastings has visited regularly once a month. The native pastor and catechists have sent him weekly reports of their labors, have appeared to be much interested in their work, and "meet with some cases of interest." He writes: "I look upon the work at Chavagacherry with much hope. A few of the Christians there seem actuated by the right spirit, and are striving to do all they can for the cause of Christ." Mr. Hunt, the native pastor there, also speaks of the members of the church as conducting themselves in a praiseworthy manner, and says "there are in the field, at present, a few individuals who appear to be interested, to whom we pay regular visits." "Within a few months, eight persons have been dismissed and recommended to other churches, and four have been received to our own, on certificate." One member has died.

Batticotta.

In reporting this station, Mr. Sanders refers again to disaffection at Sangany, (mentioned in a letter from him on page 310 of the *Herald* for 1858,) and says it has resulted in the suspension from the church of six persons, who belong to the fisher community. They now stand with the Romanists, but he has recently heard that one of the number "longs to stand again with the true followers of Christ." One has commenced the habit of drinking, "very common in all the Romish church of the East." Respecting one member of the Batticotta church who has deceased, he writes:

On the 22d of June, Elizabeth Cornelius, a valued and influential member of our church, died. For many years she had been connected with the Batticotta station. She was one of three little girls who first came to Mrs. Harriet Winslow (see her *Memoir*) to learn to read and sew, and to receive the glad tidings of eternal life. Since that time hundreds of females have been educated in Jaffna, but few, if any, have stood more firmly for Christ than she. We miss her in our meetings for prayer and praise; we miss her influence in our

Christian village. By kind offices in the houses of the sick, and by an upright course of Christian conduct, she had won the confidence and the love of the community, and now that she is gone, her absence is felt by all. Those missionary families which have been at Batticotta for the last twenty years, and have passed through scenes of sickness and trial, will ever remember, with gratitude for her services, the name of "Nanny." We believe that she has joined some of them in higher scenes of the service of God.

Since April, four persons had been received to the Batticotta and Panditeripo churches on profession. Two of these were sons, and one a daughter, of Christian parents.

Madura Mission.—India.

LETTER FROM MR. TRACY, OCTOBER 15,
1858.

The Pasumalie Seminary.

THIS letter has reference mainly to the seminary, of which Mr. Tracy has the charge. "Since our last stated letter was written," he says, "one class has graduated from the institution, and the boys who were retained at Tirumungalum when the boarding school was discontinued, at the end of last year, have been admitted." One member of the graduating class, on account of supposed dishonesty, was dismissed previous to the close of the term, and two members have been removed by death.

Deceased Pupils.

Respecting these Mr. Tracy writes:

One of them, Solomon, died a few days before the graduation of the class. He was a brother of David, who was a member of the preceding class, and who died last year in the service of the mission. Solomon was a young man of good mind, and of humble and sincere piety. He had been appointed to the place vacated by the death of his brother David, and all who knew him had formed high expectations of his future usefulness; but the Lord's ways are not our

ways, and instead of leaving him to labor in his service on earth, he took him, as we believe, in his infinite wisdom and love, to higher and holier service in heaven.

Moses, the other young man who has died, graduated with his classmates in March last, and immediately entered upon the mission service in the Mandasalie district. He was placed in charge of a congregation of considerable importance, and was prosecuting his work with interest and vigor. At our recent meeting, in September, he was present with the other catechists, and seemed greatly to enjoy the exercises of the occasion. At the close of the meeting he returned to his station, and on the following Saturday was suddenly cut down by cholera. He had greatly endeared himself to me, while in the seminary, by his modesty, his diligence in study, and his earnest desire to do good; and though I know little of the circumstances of his death, or of his dying testimony to the faithfulness of his Savior, his consistent life leaves me no room to doubt that he was sustained in his dying moments, by the presence of the Master whom he loved.

Thus, within little more than a year, three of our most promising young men have been suddenly removed by death, from the work upon which they were just entering. I do not feel that the labor spent in endeavors to fit them for the Lord's service has been spent in vain; nor can I regard their early removal as a dark and mysterious providence. The work in which we are engaged is not our own, nor is this world the only one where God is to be served; and our divine Master knows better than we where the labors of his servants will be most for his glory. In his hands we would cheerfully leave our work, our helpers, and ourselves.

Admission to the Church—Ordination.

Of the religious condition of the institution, Mr. Tracy says he cannot speak so

favorably as he could wish. "Every thing moves on in regular order, but there is not much appearance of spiritual life."

Two persons were added to the church at our last communion, one of whom was an aged woman, who has been for many years employed as a sweeper in the seminary. She has frequently, within the past two years, expressed a wish to cast in her lot with the people of God, but seemed to fear the persecution which she anticipated from some of her heathen friends. At last she made up her mind to profess her faith in Christ, at whatever risk; and I am happy to say that, thus far, she has not been troubled by any one. I was much pleased, on her examination, with the clearness of her views respecting the plan of salvation. She is, I trust, a living witness to the truth of the prophet's declaration, that "at evening time it shall be light."

Of the five catechists who spent the last year in study in the seminary, one has been ordained as a native pastor, and two others, who were candidates for the pastoral office, and passed a good examination before the mission, will probably be ordained before the close of the year, some local circumstances having prevented their ordination up to the present time.

Savarimuttu, the one who was ordained over the native church at Dindigul, has a responsible and somewhat difficult post to fill, but his good sense and unassuming piety have secured the confidence of his people. I understand they have agreed to pay nearly half his salary, the remaining portion being paid by the Native Evangelical Society.

Efforts to do Good.

Most of the students have formed themselves into committees, and apportioned among themselves the villages within the distance of three miles from the seminary, each committee visiting the same village from week to week, on Saturday afternoons. Difficult questions and objections raised during these visits,

and which they are unable to answer, they bring to their teachers; and on Friday evening of each week, they report in public whatever of interest may have occurred during their visits. The interest thus awakened in their own minds, and the practical acquaintance with their future work which they thus obtain, is of no little importance.

The cares and anxieties connected with the charge of the seminary have been much increased the past year, by a great increase in the price of food, occasioned by the prevailing scarcity.

TIRUMUNGALUM.

LETTER FROM MR. HERRICK, NOVEMBER
4, 1858.

MR. HERRICK first alludes, briefly, to some of the changes which have occurred in the mission circle since he went to India, fourteen years ago, and then reports his tours and labors during the month of October. Most of the details would not specially interest the readers of the *Herald*. Respecting one village he writes:

In the evening I administered the Lord's supper to eight professed disciples of Christ, and baptized six children belonging to the families of two men who united with the church at Tirumungalum three months before. I had no opportunity for a preparatory meeting, but had given the catechist notice, requesting him to try and prepare the minds of the church members for the occasion. The meeting was very pleasant, all manifesting much interest in the exercises. A striking contrast to this meeting was furnished by a company assembled for heathen ceremonies, so near that we could distinctly see them by the light of their torches, and hear their discordant music. I thought of the former state of the communicants before me, and the value of the blessed gospel, through which, even to them, life and immortality have been brought to light.

Persecution at Mallankinaru.

On Wednesday, the 20th of October,

I received an earnest request to visit Mallankinaru again, on account of troubles our people were experiencing from the heathen. The representations were such that I thought it best to go, though it was raining daily, and the roads were very bad. I started the next morning at 8 o'clock, rode two miles in a cart, then walked four miles and rode on horseback the rest of the way, reaching Mallankinaru at 3 P. M. I found, as I had heard, that besides some other minor difficulties, one of the Christians had been so severely beaten that he was unable to walk, besides having been in other respects shamefully treated. The account I received from him, and from several others, was as follows. As he was leaving the village to come here, a number of heathen men pursued and caught him, threw him down in the mud, and after beating and kicking him, filled his mouth with clay. They then carried him to a tank, and after plunging him into the water two or three times, put the mark of Vishnoo on his forehead and a wreath of flowers around his neck. They next carried him to a temple, forced him to bow to the idol, to give money put into his hand to the priest, and to drink a mixture drank by the heathen for purification. The matter is now under investigation by the magistrate, and I trust there will be no further attempt at such indignities.

A Good Man Fallen.

In the death of the excellent man here spoken of, not only the mission circle in Southern India, but the cause of missions in general has experienced a serious affliction. One of the best and most devoted laborers in the whole great field, rests now from earthly labors. Mr. Winslow, of Madras, says of him: "He was a man among a thousand. I have seldom, if ever, known a more ripe and mellow Christian—one more adorned with the 'beauty of holiness.' His death is not death, it is just a translation."

The missionary cause in this part of India has just suffered a great loss in the death of the Rev. Mr. Ragland, one

of the itinerant missionaries in North Tinnevelly, and the originator of that mission. He was highly distinguished both for learning and piety, and for his devotion to the cause of missions. He was a Fellow of Cambridge University, and from funds thus received supported himself independently of any missionary society.

He had for several months been troubled with a cough, and for a time had been compelled to refrain from preaching. Mr. Fenn, one of his associates, "was anticipating for him," as he wrote me, "at least two or three years more of service;" but in this he was disappointed. The following statement is from Mr. Fenn, dated October 28: "We had just finished our midday prayers, on Friday last, with the servants. He had been attending, in his usual health, but immediately after, I heard him call from the bath room. I ran up and found him spitting blood. He begged me not to be alarmed, and as he walked with me to the nearest cot, uttered a few short, earnest petitions, the blood coming forth more and more freely. Then, taking off his coat, and saying with a clear voice and heavenly smile, 'Jesus,' he let me lay him down on the cot, turned over on one side, drew up his feet, and was at once in the presence of the Lamb."

Satara Mission.—India.

LETTER FROM MR. MUNGER, OCTOBER
23, 1858.

MR. MUNGER makes a few general remarks respecting the state of things at Satara, which should lead the friends of missions to remember the laborers there in their prayers. It is a field in which not much fruit of labor has yet appeared. He writes:

The Lord is still giving us opportunity to preach Christ in this pagan city; but there is considerably less interest in my congregations than there was for some months. My audiences are less numerous, and fewer of the educated part of the people attend. The consequence

is, that there is less discussion and less opportunity of the kind which discussion furnishes, to bring distinctly into view facts which stand opposed to the objections in the minds of the people. I am not able to satisfy my own mind as to what was the real motive of that interest which was very marked in my congregations, almost from the beginning of my preaching in this place, and which has subsided only within the present year. It always seemed that the devil had more to do with it than the Holy Ghost; and yet there did appear to be a disposition on the part of some, to know what were the facts which we affirmed. But whatever may have been the motives which brought together such crowds of pagan minds and hearts, we were glad of the opportunity to make known to them Him who is the way, the truth, and the life. And we regret that none of these multitudes were persuaded that Jesus is the Christ, the Savior of the world. The conviction has gained strength, by all our experience in Satara and in India, that the devil cometh and taketh away the word out of their hearts, lest they should believe and be saved;—that the god of this world hath blinded the minds of them which believe not; lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

But we do not faint; we do not despair. We believe that there are some among the thirty-two thousand pagans in this city of abominations, who are chosen unto life; and we are not ashamed of the gospel of the crucified Son of God, though the blinded Hindoo and Mussulman think it utter foolishness. Oh, that they may find it the power of God unto salvation, to every one that believeth. We want more faith in God and in the promises of God, more of the love of the Savior in our hearts, and more of the anointing of the Holy Spirit, whereby we shall know all things. All our wants, and the wants of the whole church, may find their full supply in Him in whom

we are complete; who is the head of all principality and power.

We hope the churches will so come up to the help of the Lord, that the wants of the Board, in the great work which has been taken in hand in behalf of perishing millions, will be fully supplied; and if it shall be otherwise, we will believe that the Lord, whose are the gold and the silver, and the cattle and the fields, is calling his people to separate unto him those who feel that it is more blessed to give than to receive, that they may learn to follow him in self-denial and self consecration.

Nestorian Mission.—Persia.

OROOMIAH.

LETTER FROM MR. COAN, OCTOBER 30,
1858.

MR. COAN feels constrained, in this communication, to speak of some difficulties, by which the faith and courage not only of the missionaries but also of the native helpers are tried; and which should serve to enlist more deeply the sympathies and prayers of the people of God in behalf of the mission. He first refers to a resolution of the mission, expressing the conviction that, in view of the state of his health, Mr. Rhea, of the Gawar station, should pass the winter at Oroomiah, where he is requested to assist Mr. Cochran in the male seminary. They feel that "it is a stern necessity laid upon" them thus to leave the whole mountain field, for the winter, to native helpers only.

Trials of Helpers.

The helpers too, though "generally they have done well," are meeting with trials, under which some seem almost ready to faint. Of one Mr. Coan writes:

Priest Abraham, from the first connected with us, and for the last nine years stationed in the large village of Ardeshai, has become disheartened, and for the time being, has returned with his family to his native village, Geog Tapa. Ardeshai is a government village, and as such is subject to fearful oppressions on the part of those who farm it. About thirty families, unable to endure it longer,

have fled the past year, and scattered in various directions. Among these were some of the priest's firm supporters, and constant attendants upon his ministrations. He himself has been greatly annoyed by the bishop there, Mar Gabriel, who has played into the hands of the masters, and they have greatly oppressed him, taking the poll tax (nearly \$2 00) from some of his little children. Provisions of all kinds are enormously high, as they have been for the past three years, and he has fallen deeply in debt. The winter is approaching and he has nothing in store for his large family. He and most of his family have for some time been sick. All these things together were too much for his weak faith, and he has left his charge, over which he had watched with such faithfulness. He felt that it was better to be among his kindred and friends, in his distress, than among strangers. I hope he will yet see it his duty and his pleasure to return to his flock, who are much grieved by his leaving them. It has been a great trial to my poor faith, and I cannot but feel sad to see the interesting work begun there thus left. His Sabbath school was very flourishing, his audience on the Sabbath varied from fifty to a hundred and fifty or two hundred, and the communicants there number twenty.

Other helpers also, it is said, are feeling discouragement on account of debts and high prices. The price of all kinds of provisions has risen greatly within a few years. Four and a half or five dollars is now paid for the same quantity of wheat which formerly cost but one dollar, or a dollar and a quarter; other things have risen in proportion; the change for the better which has been expected does not come, and it is now said: "We may not reasonably expect that prices will ever again be as low as formerly."

Turning from this subject, Mr. Coan makes a few general statements respecting the state and prospects of the work.

Congregations—Schools.

In most of the villages under my care the congregations have been good, better

the past season than previously. Christians have grown in grace, and Sabbath schools have been well attended and increasing in interest. One new helper has been stationed in a dark village, whose influence is already felt in the surrounding hamlets. Another large village, on one of the two great thoroughfares to the mountains, has repeatedly asked for a helper, but we have no suitable man for the place who can be spared. The congregation at the city is increasing. Our monthly concerts are well attended, and very interesting. A day or two since Priest Elie, of Charboush, brought me another contribution of between six and seven dollars, thus faithfully, so far, fulfilling his promise, communicated to you some time since.

The first class of the female seminary was assembled a few weeks since. The male seminary will not probably be opened very soon, on account of Mr. Cochran's confinement to his sick family. The village schools will not assemble till the middle of next month, because of the want of funds.

The Salmas Outrage.

Ascar Ali Khan has returned from Tabreez, but does not yet show any active hostility to our work here. The Debeer sent a second officer from Tabreez to Khosrowa, to punish for the outrage committed upon our helpers in Salmas; but Ascar Ali Khan, on his way here, reached the place in season to interfere and prevent a redress of the wrong, by obtaining a bribe of twenty dollars for the officers and one of a hundred and twenty for himself. Thus the matter was hushed up for the present. Alas! where is justice to be found in Persia?

Syria Mission.—Turkey.

SIDON.

LETTER FROM MR. EDDY, DECEMBER,
7, 1858.

Dedication of a Church in Alma.

NOTICES of the dedication of churches are often seen in the religious news-

papers, but rarely do they appear upon the pages of the *Missionary Herald*; still more rarely do they date from this land of the birth of Christianity. From its singularity and importance, as an agreeable announcement to the friends of missions, and an evidence of the progress of the gospel here, I ask a place for this notice:

"Dedicated to the worship of God, on Nov. 7, 1856, the first completed Protestant Church in Syria."

I add a few particulars respecting the building of the church, and the state of those worshiping in it.

About twelve miles from St. Jean De Acre, where many fierce battles have been fought, occupying a prominent place in the history of worldly empires, and about three miles from the Mediterranean Sea, stands the little village of Alma. There, within a brief period, truth and error have joined in conflict, and the Captain of our salvation has won for himself trophies, in captives released from satan's bondage.

Protestants—Efforts to Build.

Three years ago no place was darker or more hopeless than Alma. Some families there were noted, far and wide, for their boldness and violence in evil doing. But from thence, even from among those worst families, are now enrolled about fifty persons as Protestants, some of whom have attained a nobler title as followers of the Lamb. In this has been illustrated a fact strange in its nature, but not strange in its occurrence—that in places where we would least expect to find them, God sees those whom he has chosen from before the foundation of the world to be heirs of glory, and in his own good time he reveals them to the world as his chosen ones, to the praise of his sovereign grace.

These Protestants have been accustomed to meet in a private house, where, as the one room was appropriated in part as a stall for animals, the lowing of

cattle was often mingled with the accents of devotion. Their need of a place for worship being plain, Dr. Van Dyck exerted himself much to secure the funds necessary for building it, and by means of voluntary contributions from native Christians and foreign residents in the land, he collected nearly the whole amount needed. He had selected a site for the building and seen the foundation laid, before he was called to labor in another station in the mission.

A year has passed since then, and not a few difficulties having been surmounted, the building is completed; a simple, unadorned structure, built of stone, white within and without, 32 feet long and 22 feet broad, capable of holding from 150 to 200 persons, as they sit here; unimposing to the eye, but precious to our hearts as the first completed Protestant church in Syria, and the earnest of many more like it, to rise hereafter in the cities and villages of this land, as temples of the living God, and monuments of the returning influences of the Spirit to his early blessed, but long deserted home.

The cost of the building has been about \$300, of which amount we have occasion to ask the friends of the Board in America to contribute only the small sum of \$26.00. Over \$30 were contributed by the people of Alma themselves, out of their deep poverty, besides a large amount freely bestowed in labor. No opposition was made by the Government to its erection, although the law requires the procuring of a special firman from the Sultan before a church may be built.

Dedication Services.

I had hoped that some of the other missionaries would be present at the occasion of opening the house for religious worship, and Dr. Van Dyck had partly promised to come, but ill-health and a press of labors hindered him, as they did others. Abu Faour, one of our

native helpers, was with me from abroad. It was with peculiar pleasure that I witnessed the happy faces of our friends, as they entered and seated themselves in rows on the clean mats, within their own church. Heartily did they join with me in giving thanks to God for permitting them to behold, as the answer to their prayers and the result of their labors, so commodious a house of worship. Within less than a month's time, owing to the oppression and savage cruelty of their Governor, who had sought unjustly to extort money from them, these same persons had been fleeing from their homes, and compelled to seek refuge in the mountains, suffering from want and fear. Now, their oppressor having been restrained, they met in peace, for prayer and praise.

Remarks were made suited to the occasion, and all were called on to unite in formally and heartily dedicating the church to the worship of the Triune God. After a sermon, the Lord's supper was administered to the nine church members, and the vows of the Lord were taken anew by his professed disciples. Among the communicants was one old man, who had nearly or quite reached the allotted term of threescore and ten years, and another wholly blind; and the appearance of these persons especially, called out my sympathy and love towards them. In the afternoon I baptized two children and preached another sermon, to which the audience listened with fixed attention. In the evening the people assembled again, and Abu Faour ably and feelingly expounded a chapter from the word of God. Thus closed a Sabbath of deep interest to me, and I trust beneficial in its results to others.

There are two other persons in Alma who give evidence of having experienced a change of heart, and I hope soon to admit them to the church. Let Christians be encouraged in their prayers for Syria. Not in vain is their labor in the Lord expended here. There is cause for gratitude and for hope; and let the

blessed answers to their prayers in times past encourage them still to pray for this little band of disciples, and to implore that the Holy Spirit will reveal himself with power, in the hearts of those assembling in this newly-dedicated church in Almus.

Northern Armenian Mission.—Turkey.

S M Y R N A.

**LETTER FROM MR. DODD, NOVEMBER 5,
1858.**

Visit to Thyatira.

This letter is dated at Thyatira, where Mr. Dodd was making his semi-annual visit, accompanied by his wife. On their way there they spent a day at Magnesia, where they were pleased to find evidence of some advance in the work. "Two men give some evidence of spirituality, and a number call themselves Protestants." Respecting Thyatira he writes :

We find much to encourage us here also. There is an evident work of God here, and he owns and blesses it. At the sacrament of the Lord's supper, yesterday, we received two new members, both females, to the fellowship of the church, and I baptized two children, whose mothers only are church members. One of the mothers was one of those received to the church yesterday. Her husband was present and deeply affected, even to tears, as his wife entered into covenant with God and his people, for herself and for her child also, he being left out. He has attended meeting every evening since, and appears well.

Persecution making Protestants.

The father of the other child baptized became a Protestant long ago. He was then betrothed to the person who is now his wife, and this subjected the betrothed damsel and her widowed mother to great persecution before the marriage, though they were not then Protestants. That persecution made them Protestants! It was on this wise. After many weeks of

all sorts of annoyance, some one stole the mother's picture of the virgin—her household god, before which she daily burned a lamp. She was like a bear robbed of her whelps for a while, till finally, in very anger and spite she said: "They call me Protestant, I will be so. I will have nothing more to do with them." And she did as she had said. Her daughter received the truth in the love of it immediately, the mother somewhat later. The daughter was received to the church a year ago, the husband, the occasion of all, remaining in the court of the Gentiles, a Protestant only in name. He is now dying I fear, without hope:—"The last shall be first, and the first last."

There are now six female and five male members of the church. Of these six females, only two can read, and they but imperfectly; yet they all desire to learn, had they some one to teach them. The visit of Mrs. Dodd is thus very gratifying to them, and the eagerness with which they receive instruction, the affection and gratitude they show, are an ample reward for all the toil of the journey. Beside these church members, there are other females who are accessible to a female laborer, and the great want of this church, so far as human agency is concerned, seems to be such a laborer. We propose to send them, as soon as we find one, a female teacher for a school, who will also be a teacher and guide of the adult females.

Continued Opposition.

Persecution has not entirely ceased here. Some stones were thrown during our celebration of the Lord's supper, and I was hooted at in the streets—(call it honor or indignity as you choose)—as the "Protestan Despote" (lord, despot,—the name they give their bishop.) But the barriers of seclusion are very much broken down, the light spreads outside the Protestant bounds, and there is much inquiry. The priesthood, conscious of a loss of influence, have got up a miracle,

as they do in France. A lamp in one of the churches swings supernaturally, thereby expressing the indignation of the gods at the neglect of their worship. Eustratios, the preacher here, continues to give satisfaction, and seems devoted to his work.

At Smyrna, Mr. Dodd says, "the work is increasing. We are endeavoring to build a house of worship. The land is bought, for £200, and nearly paid for by subscriptions from our English, Dutch, and other friends here and the natives, and from other sources that will not interfere with the receipts of the Board."

ADRIANOPOLE.

LETTER FROM MR. BYINGTON, NOVEMBER 11, 1858.

Mr. and Mrs. Byington, on arriving at Constantinople, were at once designated to the Bulgarian portion of the field. They reached Adrianople September 4, and entered immediately upon the study of the language. "Though without grammar and Bulgarian dictionary," Mr. Byington says, "our progress has been beyond our expectations, and we hope in a few months to be able to communicate quite freely with the people. We are favored in having an excellent Bulgarian teacher, with whom we are able to spend much time in conversation." As yet they have had but little intercourse with the Bulgarians; but the teacher says "it is not from want of inclination," (on the part of the people,) "but, to use his own expression, because they are ashamed."

The People—Prospects.

Mr. Byington seems much interested in the Bulgarian people, so far as he has yet seen them, and much encouraged by the apparent prospects of the missionary work among them. He writes:

We are learning to love this people, and we become more and more deeply interested in their spiritual welfare. Their remarkable love for the word of God must draw out the sympathy and love of all Christian hearts. If I may judge from the case of our teacher, they do not give of their hard-earned money to buy Bibles to become mere dust-catchers, but to study. I have been

surprised at his acquaintance with the Scriptures. I never refer to a passage in the Old, or New Testament with which he does not seem familiar. And there is another characteristic of the people, equally hopeful—their reverence for God's word. Our teacher holds, equally with us, that the Bible is the only and infallible rule of faith and practice. If it is asked why the truth has not brought forth fruit, the answer is plain—the Greek priests have so perverted its meaning that it has been robbed of its power. Our work then will be simple and delightful—to preach the Word, in all its simplicity and fullness; and our teacher says that many will come to hear us, that they love not the Greek priests, and that all *they* do is for money. And it does appear to us that a more inviting field was never opened. A people ready to hear the truth; industrious; probably the most moral in the empire; the language easy of acquisition; the climate favorable;—all things seem ready.

But we do not expect to reap before we have sown. The ground is ready for the seed, that is all; but is not that enough? We know that we must also encounter the determined opposition of the Greek priests. Our colporter visited Philippopolis a few weeks since, and was selling Bibles to very many, when the priests forbade the people to purchase them. But where there is a desire for the truth, it cannot long be excluded. Word has also been sent to Constantinople from here, requesting our removal, saying that they do not wish us here. These interesting people have been long neglected, and we trust the churches at home will now enter upon this inviting field, with more than ordinary zeal.

Work among Armenians—Persecution.

The work among the Armenians here is in a very interesting state. Before any missionaries came to this place, there was a little band that used to meet

for prayer and the reading of the Scriptures. There is now a band of from fifteen to twenty, nearly all young men, who are decided Protestants. It is a noble sight. Loving the truth more than parents, and friends, and wealth, they are now being tried in the fire of persecution. One has had his wife taken from him, and another is compelled to sleep in the church, for there is no longer a place for him at his father's house. Our native helper being obliged to leave, on account of his health, and this little flock being left without an experienced under shepherd, the opportunity was embraced to make the most strenuous efforts to win them back. The Armenian bishop circulated the report, that our native helper had returned to the Armenian church—that they had had many consultations together, and that he would soon receive a letter announcing the fact. He then sent for the brethren to meet him at the Armenian church for conversation and discussion. They politely declined. Then he visited them in their houses and at their shops. Some of the little band are poor in this world's goods; to them he offered money and position. They replied that they wanted not money, but the truth. He entered the house of another, and after some conversation held out his hand, commanding him to kiss it. His reply was, that he did not care about doing it. There is quite a prominent member of the Armenian church who is convinced of the truth, but is yet restrained by the fear of man. The bishop told him, that he would rely upon him to bring the lost sheep back. He asked how he was to do it; saying that they had only the Bible, that the truth was with them, and he did not see how it could be done; and the bishop was unable to tell him. While the priest was laboring with one of the brethren, the latter asked him why he was making such great efforts in this matter: "For if this work be of men, it will come to nought: but if it be of God, ye cannot

overthrow it; lest haply ye be found even to fight against God." The Greeks have also resolved not to rent shops to Protestants, and there is danger that two of the brethren will be ejected, simply because they are Protestants, at this most inclement season, and when it will be very difficult to procure another place. But with one exception, they stand firm. The one excepted is a person in whom they have never had very strong confidence, and he was beset with peculiar temptations.

Now we dare not hope that all this little band are true children of God. We do hope some of them are, but there is special danger that those who are not will rest content with being simply Protestants, believing that those who have endured such trials for the truth's sake will never be cast out. We feel that we shall not ask in vain, that they may be specially remembered in the prayers of God's people in America, that they all may have grace to stand fast in the faith, to bear patiently and in love the abuses heaped upon them, and that all may become true Christians. We feel thankful that God has permitted us to come to this people, and with joyful and trusting hearts we look forward to the work before us. Pray for us, that we may be found faithful.

ARABKIR.

LETTER FROM MR. RICHARDSON, NOVEMBER 10, 1858.

The Chapel Finished.

In a letter published in June last, mention was made of the purchase of a house and land at Arabkir, for a chapel and burying-ground. The work of preparing the building for occupation has been going forward, and now our brother feels great "relief and satisfaction" in being able to announce that the chapel is completed, and has been dedicated for the worship of God. Much anxious thought and exhausting labor have been expended, in securing the property, to be occupied as a place of worship, without exciting opposition; in obtaining a good title, and in making nec-

essary changes and repairs. But Mr. Richardson now writes:

Thanks to Him in whose hand are the hearts of all men, we have not encountered a breath of opposition from the beginning to the end; but instead of opposition, or even indifference, both citizens and authorities have rather seemed to countenance and favor us. The building, occupying as it does an elevated situation, and being one of the most prominent objects that strikes the eye, whether to those in or those approaching the city, is, as we are perhaps too much inclined to flatter ourselves, regarded and indulged as an ornament.

It is proper to state, however, that our chapel is not entirely a new structure, but, being reared on the walls of the original building, has retained much of its old form and appearance. It had been the residence of a high Turkish officer, called a *Defterdar*; and was built, according to an inscription over the gate-way, only thirty-seven years ago. The walls were consequently in a good state of preservation, and in the main were left undisturbed, and appropriated as part of the new structure. It occupies a corner formed by the intersection of two streets, meeting each other at right angles; presenting a front of fifty feet on the principal street, (which, by the way, is one of the best in the city, and leads directly to and through the market, not a quarter of a mile distant,) and a front of ninety-one feet on the other, a street of less importance.

The chapel is in the second story of this building, a room 48 feet long and 36 wide, divided by two rows of plain pillars and a low railing, into three equal parts, one of which is for the women, and two for the men. This room can be easily enlarged, by removing a partition, so as to be 48 feet square. A small room adjoining is designed for a school for females. The sides and floor of the chapel are plastered with white clay, "almost equal to the best lime finish." Over head the finish is poplar poles, covered "with the larger branches of the same timber," both poles and branches being peeled, and so ap-

pearing "white and clean." The plastered floor is covered with rush matting, and "such carpets and cushions as each family chooses to furnish." Rooms in the basement are occupied in part by a teacher and his family, and also furnish a stable and store-rooms. If needed for the purpose, some of these rooms could be made to accommodate a school of a higher order.

On the opposite side of the court from the chapel, and entirely separate from it, is a building 24 by 50 feet, of one story, which the native brethren have constructed at their own expense, and finished off in two fine school-rooms, with a common door, and entry-way between them. The larger room, 24 feet by 30, is designed for a boys' school, and the smaller, 12 by 24, for older pupils. The construction of this building has cost about 8,000 piasters.

Dedication—Subsequent Religious Services.

The chapel was first opened for religious worship on Friday, October 29, with a dedication sermon by Mr. Richardson. Mr. Wheeler from Kharpoot, and most of the native helpers, with others from the out-stations, were present. Mr. Wheeler preached at another service Friday afternoon, and Mr. Pollard, Saturday morning. Saturday afternoon a meeting of the church was held, when candidates for admission were examined. Respecting the Sabbath services Mr. Richardson writes:

Baron Garabed, our native preacher at Agn, preached at eight o'clock Sabbath morning and Mr. Wheeler at eleven. The communion of the Lord's supper was celebrated in the afternoon, previous to which three new members were received by profession, together with two others, our helper from Agn and his wife, by letter from the church at Kharpoot. On this occasion, a beautiful silver-plated communion service, a present from the Tabernacle Church Sabbath school, Salem, Mass., was first used. The audience present at this service was the largest, numbering, according to the count of the pairs of shoes in the hall, 200 males and 60 females. Among others there

was a Turkish colonel, the then acting governor of the city, who came with his escort of soldiers, and remained quietly through a part of the services, when, becoming sleepy, (the exercises being in a language unintelligible to him,) he peaceably and respectfully withdrew.

A Most Interesting Concert.

On Monday, November 1, two services for preaching were held in the former part of the day, and in the afternoon, the monthly concert. At this meeting an opportunity was given to each of our native helpers to tell us, in brief speeches, of the work of the Lord in their several fields of labor. Their narratives were very interesting and satisfactory. There were, first, the essays of two of our pious young men, pupils whom we hope soon to send to the theological school at Tocat. Then came Garabed of Agn, our only Bebek man, who seems to be growing in grace and fitness for his work, and who is most evidently profiting by the spiritual food so abundantly furnished in the substantial present to him of the Comprehensive Commentary, from the Auburndale (Mass.) Sabbath school. Next arose Mardiros, the priest of Shapik, in his long robe and venerable, flowing beard, surrounded by not less than twenty-three of his flock, men, women and children, who had come up with him to this Pentecostal feast. And while, with a heart broken into tenderness, and overflowing with love and gratitude to God for his unspeakable grace and mercy, he told his simple story, we could not but exclaim within ourselves, Verily this is primitive Christianity, and this a primitive pastor. Then arose, successively, the young, timid and faithful Bedros of Mardin, Margos—"Boanerges"—of Malatia, learned in all the wisdom of the fathers and the "old school," but valiant for Christ and his gospel. Then Siragan (the Beloved), Hohannees the teacher, and Mardiros, a young soldier just enlisted, who told us what is being done in the villages;

Kevork, "apostle to the Gentiles," full of faith and zeal, who preaches Christ the Son of God, and him crucified, to Turks and Koords, as well as to his own people; the unpretending Garabed, from the distant city of Erzingan; and, last of all, our highly prized and dearly beloved teacher and preacher, who labors with us in this city, Mardiros, from the Tocat school, who commenced his most appropriate remarks by repeating the words of Habakkuk, quoted by Paul in the synagogue of Pisidian Antioch: "I will work a work in your days, which ye will not believe though it be told you." And thus was closed the deeply interesting series of meetings inaugurating the First Evangelical Protestant Meeting House in Armenia.

Grateful Review.

In the review, we cannot but repeat the exclamation: "What hath God wrought." Ten years ago, the now sainted Azariah Smith shook off the dust of his feet as a testimony against this city, when a crowd had driven him from it with shouts and stones. Now, there is here a church of nearly forty members, with a large and increasing congregation, permitted to meet steadily for the worship of God under their own vine, with none to molest or make them afraid; and with him for their native instructor, who, then a boy, was among the first of that cruel and unthinking mob, that rejected the first missionary and his divine message. God was with that blessed servant, now called to his reward. God was with, and wrought by, those beloved brethren who came afterwards, and endured the toil and self-denial of laying the foundations. God has been with us also, who have entered into their labors. He was with us in the purchase of the property; with us, when, privately for fear of the Turks, with only a little circle, composed of our families and friends, the workmen being arrested in their labor for a moment, on the 13th of May, 1858, we laid the corner stone

in the name of God, the Father, Son and Holy Ghost. He was with us, and defended and kept us, during all the months of anxiety and toil; with us in the day of rejoicing, when we gave it all back to him, and for his blessed service, till time shall be no more. And he is with us now, we trust, while, with bursting heart and tears of gratitude, we record his abounding love and mercy. "Bless the Lord O my soul; and all that is within me, bless his holy name."

KHARPOOT.

LETTER FROM MR. WHEELER, NOVEMBER 13, 1858.

QUITTING a variety of topics and incidents are referred to in this letter, which may help to give the reader a somewhat correct impression of the state of things at Kharpoot and vicinity. Much of encouragement is presented, and the letter closes with a caution which it will be well often to call to mind.

A New Chapel Secured.

You will recollect that the Armenians in Kharpoot occupy two distinct portions of the city. As the lease of our chapel in the eastern section was about to expire, and could not be renewed, efforts, which for a time promised to be successful, were made, to prevent our obtaining another place. Happily these efforts are now defeated, and we have leased, for six years, a place in all respects more desirable than the one before occupied. In the house taken, besides the chapel, which is capable of seating a hundred and seventy-five persons, there is a room for the girls' and one for the boys' school, and other rooms sufficient to be occupied by the preacher Mardiros, who has recently married a graduate of the school at Hass-keuy. The girls' school, which was for a time closed, is re-opened with encouraging prospects. One important point gained, is the attendance of girls from this western section of the city. Though the great majority of the Protestants are here, yet it was thought best to open the

school *there*; and in spite of the previous prejudices and fears of their parents, all the Protestant girls of suitable age, go through the Turkish quarter of the city to attend the school, being accompanied by a man employed for the purpose.

The house occupied was rented to us by an Armenian merchant who, in past years, was a bitter enemy of the gospel, but who now has a Bible, and says that his house has become a chapel, where his neighbors assemble to read the word of God. He was present at our service last Sabbath, and though now very far from the kingdom of God, we cannot but hope to see him a better man. The new chapel is in a more retired street than the former one, and one good result of the change is an increase in the congregation, several timid ones being now for the first time present.

Haboozi—Progress.

A letter from Mr. Wheeler published in the Herald for November last, communicated interesting intelligence respecting Haboozi, an out-station of Kharpoot. The change then expected there has come, in the refusal of the priests any longer to allow the reading of the Bible in the church, in the spoken language. This has driven quite a number, including all the "deratoos," or church readers in the village, to the Protestant chapel; and most of those who attend have purchased Bibles or Testaments, and are learning to read with much interest. Mr. Wheeler recently spent a Sabbath at the place, and writes respecting it, referring first to these new attendants at the chapel:

Some of them have suffered much persecution. Not long since, one was beaten and driven from the church because, instead of making the sign of the cross and going through with the usual foolish forms, he spread forth his hands in prayer. This man came in late at the Sabbath service, his friends having shut him up at home and forbidden his coming to us.

While we were engaged in prayer, the mother of another young man came in a rage, and with blows drove him from the room. This young man, or

rather, perhaps, boy, for he is but fifteen years old, has for months been thus abused and beaten by both his parents, for attending our meetings, but he still seizes every opportunity to come. He has also bought a Testament, which he is learning to read, and lest they should discover and take it from him, he keeps it concealed in his bosom. The Testament in the bosom is the sign by which the lovers of the truth are known here. They carry it thus to have it always at hand, to read in their leisure moments.

Collecting Taxes in the Church.

Near the close of the service an exciting scene occurred, caused by an attempt to collect a tax, from a portion of those present. During the sermon a Turk entered, with a crowd of Armenians, and among them one of their chief men, who, in a loud voice, called the men by name, ordering them to pay their tax, and at the same time striking them upon the head with a stick. The sermon must of course stop; but, using our helper Bedros as an interpreter, I asked the Turk what he would say if, when he was worshiping God in the mosque, I should rap him on the head and call for money. "I wish no money," said he. Turning to the Armenian, who still continued to demand the tax, I said to him: "Is it not a shame that you, a professed Christian, behave worse than this Turk? You profane the Sabbath, and come here to break up our meeting by collecting taxes, which he whom you call a heathen* says he does not now wish. Shame on you! Sit down here, and listen to the gospel." At the same time I offered him a seat on the cushion by my side. He took it, when I finished my sermon, and the meeting was closed by prayer and singing the doxology.

At the close he said: "Your words are all very good." I then expostulated with him on his conduct, and urged him

to let the people alone till the next day. When he plead the difficulty of finding them the next day as a reason for collecting the tax then, I replied: "Men who love the gospel do not lie; and if you have their promise to pay the money to-morrow, it is the same as if you had it now. Let me write down the names of these men, and if one of them fails to bring you his tax in the morning, we will no longer acknowledge him as a gospel man." To this he assented and went his way, those present rejoicing greatly that such a point was gained.

A Turk expounding the Scriptures.

The Turk remained, and Bedros read and explained to him the 5th chapter of Matthew in Turkish, to which he listened respectfully. Another Turk also came in and listened till the reading was over, when both left. In a short time another wealthy Turk, from a neighboring village, entered, and to him also the same chapter was read. When the 25th verse was reached, he explained it to those present, saying: "The 'adversary' means God, and the 'way' is this life through which we are passing. We should now agree with God, and make him our friend." To me it was a deeply interesting scene, to see that follower of the false prophet, in this dark centre of Turkey, explaining the gospel to a company of professed Christians. Supposing that he, like other Mohammedans, hoped to make God his friend by his good works, I requested Bedros to read a part of the 3d chapter of John, and ask him whether he acknowledged the necessity of the new birth. He said he did, and inquired whether we thought that a man who had committed only sin all his life, could be saved by being born again at death. He left, after inviting me to visit him at his village.

Street Conversations and Preaching.

I then went out to walk through the town. An aged woman in the street began to revile me, and when I said to

* The name by which the Armenians commonly designate the Turks is "hetans," meaning heathen.

her: "Perhaps you think me as bad as a Turk," she replied: "Yes, and a great deal worse." Using a title of respect common in addressing aged women, I said: "Mother, I have a mother in America, far away from here, who don't think as you do. She is about as old as you are, and loves you as well as me very much, for she sent me to tell you about Jesus and to labor for your good. Do the Turks do this?" But still the poor woman kept on cursing and I went my way. Farther on, a blind man was sitting by the wayside, listening to one who was reading the Bible. Still farther on I met a crowd of men, and invited them to come to the chapel and hear the gospel. To this one of them replied: "We receive you for the gospel's sake, but we cannot go to Toros' house; * it is a cursed place." "Where then shall I preach?" said I. "Preach here," they replied; and so we had an afternoon service in the street.

In the evening I again preached, from 2 Cor. v. 20. During the sermon a Turk came in and took his seat before me on the floor, and so earnestly did he listen, that I supposed him to be one of the very few Turks who understand Armenian. But it was not so. When he was asked, at the close of the service, whether he wished to hear the Testament read, he replied: "Certainly; why should I come here, if I did not wish it?" He then listened attentively for half an hour, while the first chapter of John was read and explained to him, assenting to all that was said.

Ignorance of Females.

There were at the meetings that day, for the first time, several women, twelve of them visiting the chapel during the day. This is because the wife of Bedros is now with him, and has been reading and explaining the gospel to them. She holds meetings at their houses, when

they sit around her upon the floor; and as she reads to them of Jesus they weep, and ask: "Who is this Jesus?" Thus ignorant are they of the gospel, though Christians in name. When she tells them who he is, and that he came to be our only Intercessor and Savior, they ask: "But do you not believe in the saints?" They are taught from infancy to pray to the saints, and to look upon one who does not believe in them as "worse than a Turk." "Let me read to you about the saints," she replies, turning to some such passages as that in Rev. vii. 9. and onward.

Thus she is overcoming their prejudices and winning their hearts. Though herself but a few months ago unable to read, and though now she cannot read as well as many children in New England who are less than five years old, yet she is doing a work in that village, over which, no doubt, saints and angels in heaven rejoice with us.

A Caution.

Let none now repeat the mistake sometimes made when the numbers who listen to the gospel are mentioned, and suppose from what I have written, that the work of saving that village is almost done. No! no! It is hardly begun. If indeed the unclean spirit has gone to "walk through dry places" for a time, it is only to seek seven allies, more wicked and mighty than himself, that they may return and do more effectually the work of pollution and ruin upon the mass of the people. Many come to hear the gospel for a few times, who then, finding that it makes the way to heaven so "strait," turn back again to their errors, and their last state is worse than the first. Others, who renounce their superstitions, become practical infidels; and others still continue to hear the gospel without loving it, and our preaching thus becomes to them a savor of "death unto death." Even in those places where crowds appear to "seek to enter in," but few are able,—but few

* Toros, the owner of the chapel, was formerly an oppressor, and though now apparently a better man, is disliked for his former wickedness.

really love the Savior. And when I speak of Turks as listening to, and even assenting to the gospel, let no one suppose the words to mean more than they really do. Not all Turks do this, and of those who do, few, if any, are the real friends of Christ. Yet may we not hope that some are such? Certainly some secretly, and a very few openly, are reading the Testament. Not long

since, two sent to us, at the same time, to buy each a Testament. One of them said: "Tell no one of this." May we not hope, that there are some Arimathean Josephs even now among the Turks, and that the day is not far distant when, even in this centre of Moslem darkness and despotic bigotry, multitudes of them, as well as of the Armenians, will become the true disciples of Christ?

Miscellany.

THE DAKOTA MISSION.

The Synod of Minnesota was organized at St. Paul, September 8, 1858, embracing the Presbyteries of Dakota, Minnesota, and Blue Earth. Of the twenty-one ministers embraced in the Synod, two, Messrs. Williamson and Riggs, are the missionaries of the American Board among the Dakotas; and five others, Messrs. S. W. and G. H. Pond, Adams, Hancock, and Aiton, have been connected with the missions. The sermon before the Synod was preached by Dr. Williamson, and has been published with the minutes of the meeting. It is from the text: Deut. vii. 2. "And thou shalt remember all the way in which the Lord thy God led thee," and comprises a deeply interesting review of missionary operations among the Dakotas. Extended extracts will be given here; and if any suppose that trials and dangers in the missionary life, and humble trust and faithful effort under sore discouragements, and marked divine interpositions, are to be looked for among the islands of the sea, or on other continents, but not in the territory of the United States, it is to be hoped they will read this narrative.

Various statements respecting early missionary efforts, among Ojibwas as well as Dakotas, and by Methodist missionaries as well as those of the Board, must be omitted. The "two young men" referred to in the first paragraph quoted, were the Messrs. Pond, who entered the Dakota country before the Board sent missionaries, and immediately commenced faithful efforts to do good. They joined the mission in 1837; one of them having then been licensed, as the other was subsequently, to preach the gospel. The mission was commenced in 1835, Dr. Williamson being one of the first company of laborers.

Early Laborers—Trials.

When God would send his gospel to Minnesota, and men to tell the Dakotas in their own tongue of a crucified Savior, he selected for this purpose first, not Doctors of Divinity, nor those trained up under these for preachers and teachers; but two young men who had scarcely ever seen the inside of a college, or academy; educated in a common school of Connecticut, while earning their bread by laboring on a farm, or in a factory; and whose store of theological lore was obtained from the instructions of a pious mother, reading the Bible and attending on the common preaching of the gospel. They were sent, not by any church or missionary society, but by the Spirit of God, to a people, and a place of which, when they left home, they had no knowledge. He who sent them gave them favor in the sight of the heathen, and of officers of the United States; and though they had experience of fatigue and hunger, and suffering from cold, he provided for them, often in such a way as to make it manifest that it was the God of Elijah that fed them. To aid and encourage them in their work, he was pleased to send a pious officer, Captain Loomis, to Fort Snelling, and in answer to his prayers and theirs, while there was no ordained minister nearer than Prairie du Chien, to pour out his Spirit and convert several of the soldiers and two of the officers.

Acquiring the Dakota language was no easy task to the first missionaries. It had never been reduced to writing; and the difficulty of doing this was much increased by its having not less than half-a-dozen sounds, some of them very difficult to utter, with which we were previously unacquainted.

We could procure but little assistance from interpreters—the few who could have given any considerable aid were indisposed to do so, without a larger compensation than we could give. This, though a great hinderance and discouragement at first, was probably an advantage in the end, as it compelled us to have the language directly from the mouths of those who know no other. In order to do this, it was necessary to spend much time with them. In some journeys undertaken for this purpose, we were for days without tasting bread, or any vegetable food; and subsisted on food which we could not have eaten at all but for a voracious appetite. In one of these journeys, Mr. Samuel Pond was

from Monday night till Saturday noon without tasting food of any kind; two days and nights were spent by a fire, which only served to melt the rapidly falling and drifting snow, so as to keep his clothes all wet; and more than two in wading through a heavy snow up to his knees. In such circumstances the bitings of hunger were doubtless keen, but he said he suffered more from thirst than hunger, for, though he was often on or near the river, the ice was so thick that he could not procure water without great labor. On another journey, as the ice was breaking up in the spring, he came to a river, which must be crossed before food could be obtained. Seeing an old canoe on the opposite side, he tried in vain to hire some of his Indian companions to swim for it, and then plunged into the icy water, and swam for it himself. On other occasions he has walked all day through snow and water, often more than knee deep.

Early in April, 1837, his brother, G. H. Pond, started from Lac qui Parle on an expedition of this kind. The snow was melting, and much of the prairie covered with water, through which the party waded, sometimes up to their necks. The weather was unusually cold for the season, and prevented the return of the water-fowl, and they suffered much for want of food. After fasting all day, sometimes he got for supper a small handful of wild arachokes, and sometimes part of a duck or goose, and one evening the hunters brought in some small fish which they had found dead in a lake, and gave him for his supper one which they said (though he doubted this) was alive when they found it.

Limited Supplies.

But we had other difficulties to contend with, besides those arising from learning a difficult and unwritten language. * * When the Dakota mission was commenced, we were informed that we must use the strictest economy in our expenses. About the close of the year 1837 or 1838, we were instructed that our drafts on the treasury of the Board must in no case exceed eleven hundred dollars a year. There were at that time, laboring at the two stations, Lake Harriet and Lac qui Parle, three ordained ministers, two other men as teachers and farmers, six women, two of whom were teachers, and eight or ten children. We had not a house fit to live in at either of the stations, and the best house belonging to the mission was, a year or two after, abandoned. This restriction continued for five years, during which time the number of ministers and other laborers continued about the same, and the children increased to fourteen. * *

It is true, that at this time we received considerable donations of clothing and some of provisions, from friends in Ohio; but after paying several cents a pound for freight and charges on those, as well as all our other supplies, we had to haul them one hundred and twenty-five miles, over a prairie where no men dwelt, and which, on various occasions, we traversed alone, without seeing a human being, or a quadruped except our team. In these journeys, in which, for the sake of taking home a little more of such things as we needed, or getting home a little sooner, we mostly walked to drive our team by day, often wading through bogs in which occa-

sionally we became mired so that it was necessary to unhitch, and taking out our load from the wagon, carry it through the swamp on our shoulders.

These labors by day, with watching our team and fighting the mosquitoes by night, caused such lassitude and exhaustion of the physical powers, that on various occasions, for a week after getting home from one of these trips, we were unfit for any labor, bodily or mental. These were years of hard labor and not a little suffering, but they were among our happiest years. It is sweet to labor and suffer for Christ, especially if he is pleased to smile on those labors, and make them successful. In these five years, from June, 1837, to June, 1842, more was accomplished in preparing books in the Dakota language, especially the translation of the Scriptures, than in all the other eighteen years since it was begun; and what is of still more consequence, besides several whites, in these five years forty-one adult Dakotas were gathered into the visible church of Christ, of whom a number have departed, we hope to a better world, and half survive and still hold fast their profession.

Determined Opposition.

A bright morning is frequently the precursor of a dark and stormy day, and so it was in the Dakota mission at Lac qui Parle. Our prospects were brightest in the early part of 1842. Besides elementary books, we had most of the New Testament and some parts of the Old translated and ready for the press; also a hymn-book of nearly one hundred pages. Our school and religious meetings were well attended, and the Dakotas men were some of them beginning to work like white men. Our church numbered nearly fifty native members, most of whom appared well, and many of the women were learning to spin and weave. But that remote station was destined now to feel the storm which had been raging among the Mdewakantonwan for some years. These lower Dakotas, having been told by some of their traders that if they would not listen to missionaries, nor suffer any of their children to attend school, and would demand it, they might get in money a perpetual annuity, of not less than \$5,000 per annum, which according to the treaty of 1837 was to be expended for their benefit in such manner as the President of the United States should direct, and which the President had said should be expended for education, did as they were told to do. Having withdrawn all their children from school, and refused to receive religious instruction till a part of their religious teachers had left, and demanded the money for several years without getting it, they thought the school at Lac qui Parle was the hinderance, and brought all their influence, which was not small, to bear on the Warpetonwan, to break up the school and mission there. Besides large presents of whiskey, as well as other things, a most influential young chief, son-in-law of one of the chiefs at Lac qui Parle, came there and instigated the Indians to kill our cattle; and in two successive years they killed, each year, twice as many as they left us. Our best horse also having been killed, it was necessary to put a yoke on our two remaining milch cows, to haul our firewood. The corn of the Indians, their main

dependence for a subsistence at Lac qui Parle, was destroyed also by frost, and our congregation and church were scattered; and not more than half of our church members ever returned to reside in that neighborhood. Most of them were females, unable to read or choose their place of residence. A part of them went among the wild Sissetowan and Ihanktonwan, and for years followed the buffalo, without any religious instruction or fixed place of abode. A greater part fled from starvation, to seek a living among their relatives, the Mdewakantonwan. They were exposed to more severe trials. Their relatives, comparatively rich, feeling, besides the natural hostility of the human heart to the religion of the Bible, that their pecuniary interests required the extermination of this religion in their nation, plied their poor guests by turns with kindness, presents, flatteries and strong drinks; telling them at the same time the basest falsehoods in regard to their religious teachers; and when these availed not, with cruel mockings, scorn and neglect, leaving them to suffer for want of food and raiment. That some of them apostatized, in such circumstances, is not strange. All must have fallen, but that He who has promised to keep those who trust in him is ever faithful to his promises.

My brethren—those of you who have attempted to make known the way of salvation to persons who never go to any religious meetings, have probably found that it is not easy to obtain a hearing. We have experienced the same difficulties from the Sioux, with several superadded ones. * * The story of the cross, with persevering efforts to do good, triumphed over these things. Those who embraced Christianity were scoffed at, neglected, spoken against and tempted, but only during one winter was violence visited upon them at Lac qui Parle, to prevent attendance at our school or our religious meetings; when, for a time, a band of ruffians were placed, to strip and cut up the clothes of any who were seen to be coming to our houses.

Among the Mdewakantonwan the case was worse. Schools of bright, interesting children, gathered and taught with much labor and care, till a number of the scholars were beginning to read, were suddenly dispersed; and the more advanced pupils persuaded or compelled to join the wakan dance, a secret society in which they pledge themselves, in a most solemn manner, to adhere to the religion and customs of their ancestors, and in which they profess to acquire supernatural powers.

Supposed Cases of Poisoning.

A soldier of most respectable standing, having heard the gospel preached a few times without manifesting much interest in it, was heard to say that he thought it was true, and the religion of the Dakotas false. One evening he attended a feast to which he was called, in perfect health; the next morning he was found dead in the tent. In public all professed ignorance of the cause of his death, but it was whispered around, and generally believed, that he was bewitched or poisoned. Several young persons having gone to missionaries secretly, for religious instruction, and seeming to be almost persuaded to be Christians, only kept back by the fear of man it is discovered or suspected, and they

are soon numbered with the dead. A conjurer boasted, in regard to one of them, that he had cut out her tongue; as much as to say—I caused her death, and have taken care that she shall not tell of it in the spirit world. Others boasted, that by their incantations they had caused the death of the others, and could kill any one they chose.

A chief having invited a missionary to reside at his village and put two of his children to reside in his family, was charged with favoring education. He enjoins on the missionary family, repeatedly, to watch the children and see that they eat nothing given them by any Indian, except it come from his own family. He had at home one younger child, a bright, pretty girl, of three or four years old, the idol of her parents. She is suddenly attacked with a strange kind of delirium or madness, and soon dies, the disease evidently being caused by some narcotic poison. The parents are afraid to speak of the cause of her death, but show their suspicions by withdrawing their children from the missionary's family, and openly disavowing all sympathy with missionaries or favor for education. A man more loved and respected than any other in the village, had a daughter about five years old, amiable and discreet above what is common to one of her years; on which account she was called 'old woman.' Himself a zealous conjurer, his attachment to the religion of his people could not be called in question; and feeling a strong desire that this child of his old age should not be subject to all the hardships of Indian females, he placed her in the family of a missionary. The parents had more friends than most Indians, and as few enemies, and the girl was too young and amiable to have made any enemies, yet she must die. Sixty thousand dollars, with an addition of \$3,000 a year forever, was, in the apprehension of the Dakotas, a large sum of money; and as the schools had been broken up and the money demanded, and was not yet visible, this single child might prevent their getting this money.

The girl, seeing her parents every day, appeared contented and happy in her new home, but it was soon seen that she was not well, and her parents took her again to their home; but though the disease did not at first appear to be severe, neither care nor skill nor medicine were of any avail, and she soon passed away to the spirit world. In other times and nations, persecutors have thought it sufficient to put to death the teachers and bold professors of Christianity. Here, to be suspected of an inclination towards it was a mortal offence. That but few converts were made in such circumstances is not strange. That he might show that his word shall not return unto him void, God made a few; and as such of them as could find no home except among such people could have no rest in this world, in a few years he called them to rest in a better.

Afflictions.

Three lovely sisters, wives, mothers in the mission, have fallen victims to the labors and confinement of the missionary life among the Dakotas, and two loved brethren, going into the river to bathe, sank to rise no more.

Several of us have lost very dear children. We have often had occasion to travel, not

only through deep snow, but on ice which has given away beneath us, plunging us and sometimes our children into the deep icy water. We have been slandered and threatened and assailed by deadly weapons, and we have found some whom we long looked upon as friends, active in frustrating the object dearest to our hearts. We have had experience of cold, hunger and fatigue, sometimes nearly as far as we supposed our bodies capable of bearing; but we have had no other trial or suffering like those mental feelings arising from the frustration of our efforts to teach the Mdewakantonwan in the circumstances mentioned above.

Fruits of Labor.

Some one may be disposed to inquire, What is the fruit of all these labors and sufferings? I shall attempt an answer to this question only in part. More than twenty persons of white blood, and more than eighty of the Dakota stock, have been gathered into the visible church of Christ. About half of the latter survive, as members in good standing, and many are gone, we trust, to rest in better world. The nucleus of not less than four of the first Presbyterian churches among the whites in Minnesota, west of the Mississippi, was formed by persons who had been connected with this mission; and three of them are supplied with pastors who, but for this mission, would probably have never entered the ministry. Not less than two young men now studying for the sacred ministry, were baptized and received to the communion of the church in this mission. The influence of those who have labored in it has probably done more to advance the cause of Christ in the churches whence we came, than it would have done had we remained and labored in those churches; and our influence on the Indians, we believe, has saved the government of the United States many times the whole cost of the mission. * *

Deliverances.

However weak and unfaithful we have been, we must testify that the Lord who sent us has faithfully fulfilled to us all his promises. When he has caused us to pass through the waters, he has been with us, and the rivers, though deep, have not overflowed us; and when some of our number have fled from a burning house and boat, or the flaming prairie has threatened to consume us and all our property, we have walked through the fire and have not been burnt, nor the flame kindled upon us.

When we have called upon him in the day of trouble, he has ever shown himself a God who hears and answers prayer. In many cases it has been apparent, that before we asked he was preparing to answer. When the first missionaries arrived at Lac qui Parle, the trader offered us a house to go into; and as we unloaded our wagon to carry in our baggage, we observed that our supply of flour was only sufficient for two or three days. We had no other breadstuffs or food except bacon, and on inquiry it was found that none could be bought or borrowed nearer than Travers des Sioux. As it had taken us a whole week to go up, and our team was much worsted by the trip, we could not hope to get any from there in less than two weeks,

and the prospect of living so long in July on fat bacon was not very comfortable.

But as we had been unable to bring more with two horses, and those not stout, than three women and three children, with wearing apparel, bedding and furniture of every kind, we could not much blame ourselves, and looked to the Lord to provide; which he did in a way that we had never thought of. On the third day after our arrival, a company of emigrants from the Red River of the North came along, from whom we obtained flour sufficient to serve us for nearly a year, as also oxen and cows, of which we were in great need, on much more reasonable terms than they could have been got elsewhere.

When his servant, S. W. Pond, after fasting for four days and four nights, had reason to think that the man whom he had hired for a guide had thoughts of killing and eating him, and to get away from him, hastened through the deep snows till his strength was exhausted, while yet eight miles from a house, he came to horses on the prairie; and seating himself on a rock, though he had never seen them before, when he called them one came to him, and without saddle or bridle soon brought him to his destination, the mission station at Lac qui Parle. * *

When assailed by deadly weapons, a hand not ours has arrested or turned aside the knife or arrow, intended to reach our vitals. The powder in the gun has not kindled, or if the lead has reached us, it has inflicted no serious wound; and we have been kept from violence, and enabled to return good for the evil intended to be done to us. Further—when all about us have been alarmed, and we advised to flee for our lives, he has fulfilled the promise: "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day;" and when our neighbors have been unable to sleep protected by a guard of armed men, we have slept soundly, guarded only by the Shepherd of Israel.

Those of us who were parents, on leaving a Christian land, dreaded nothing so much as bringing up our children among the heathen; and here I must testify that God has not only been better to us than our fears, but far better than our hopes. We have no reason to think that our children would have been better if we had brought them up in the churches whence we came. There are about forty-five living children of those who have labored among the Dakotas, in connection with the American Board, who call Minnesota their native land. Not quite half of them are over fourteen years of age, and rather more than half are hopefully pious.

The Israelites were required to remember all the way in which the Lord led them through the sea and the wilderness, to humble them, prove them, and make known what was in their hearts, and he has probably had a similar design in his dealings with us. * * As he has led some of us through the wilderness, he has shown himself to be still the same powerful, loving, gracious, faithful, prayer-hearing God who led Israel through the desert and the sea. Shall we hesitate to follow the cloudy pillar, the leadings of his word and providence? Minnesota is a part of the inheritance of our Captain. He has brought us here to take possession of it for him. Shall we, through sloth or cowardice, neglect to do so?

American Board of Commissioners for Foreign Missions.

Recent Intelligence.

NORTHERN ARMENIANS.—Mr. Dodd, of Smyrna, says, in a letter dated December 25: "I have good news from Thyatira. Two persons who were interested when we were there, give good evidence of piety, and the church seems waked up and encouraged. There are indications of a blessing upon all this land—may God hasten it in his time. We have great hopes of good in Smyrna."

Mr. Pollard, of Arabkir, mentions, (November 19,) that the opening of the new chapel had thus far served greatly to increase the Sabbath congregations. It was considered specially encouraging that the number of women attending was much increased. Mr. Pollard also gives a full account of some occurrences which at first seemed adverse, but had resulted very favorably to the missionaries and the Protestant community. Baron Hohannes, one of the wealthiest and most influential of the Protestants, unjustly accused by a wealthy Turk, was imprisoned on Saturday. Mr. Pollard, seeking his release and the deferring of the trial until after the Sabbath, was rudely treated by the Moodir. The Protestants were much cast down and alarmed; but the case having been represented to the Pasha at Kharpoort, he wrote, severely reprobating the Moodir, who then called on the missionaries, expressing regret, asking pardon, and promising in future more attention to their interests and wishes; a promise which he has since shown himself disposed to regard.

Mr. and Mrs. Hutchison arrived at Constantinople November 14. Mr. Hutchison wrote December 16, expressing much interest in the prospect of spiritual good which he saw in the Bebek seminary, and among Germans at Constantinople. He also states that a daily prayer meeting was held at the house of Mr. Schaufler, specially "to pray for the children of the mission families and for English residents."

Mr. Bliss says, December 23:

You will be glad to hear of the interesting state of religious feeling among the students of the seminary. It began among the very youngest pupils, and from them spread to the older, but the movement was very rapid. The Spirit seemed to come down like a rushing mighty wind, and fill the whole seminary. Many marked cases of conversion occurred. The pious students were greatly

quickened and strengthened. Some were filled with such wondrous joy that they could hardly contain themselves. There is now a recess in the school, and the students are scattered abroad among the churches here and in the vicinity, and we hope will spread the flame. Some are this evening holding a meeting with the young men here, in Yenl Kapoor. There are signs of good in our community generally—a sound of abundance of rain. God give us more faith in his own blessed promises.

Since the above items were prepared for the press, a letter has been received from Mr. Clark of the seminary, giving a fuller account of this work of grace; but its publication must be deferred, for want of room in the present number of the *Herald*.

SOUTHERN ARMENIANS.—Mr. Morgan, writing from Antioch, December 2, speaks of their great want of more native helpers for the Antioch field. Tarsus is vacant, and Kessab almost vacant. Baron Addadour, who went to that place from Adana, after Baron Avedis was obliged to return to Aintab, manifested, as did his wife, a noble spirit of self denial, and remained at his post, though sickness and death visited his absent family, until the cold storms of autumn brought back "his old enemy, a cough, and made it almost impossible for him to preach." He then returned to Adana, and has recovered. From Kepse, "just over the ruins of Seleucia," a helper who was sent there some months since writes to Mr. Morgan:

"Since I returned from Antioch, a great work has begun in this village. On the Sabbath a great many come to me, and during the week they do not permit me to stay in my room a single evening. As soon as I have finished my supper some one comes and says: 'This evening, if you please, come to my house and read the Testament.' So taking my books I go, and there sit three or four hours, reading, talking and exhorting. Some of the men who last year stoned the house of Kaspar, (the only Protestant there at that time,) and afterwards accused him before the governor of Antioch and tried to drive him from the village, now take me to their houses and make me read and talk to them. The priests and a few others, the other day said: 'See, such and such a man is taking the teacher to his house. If we let matters go on in this way they will gain the whole village.' One said: 'Come, let us come down on them and give them a good beating.' But they could not execute their purpose. One of the priest's sons has joined us. He bore considerable persecution from his wife and his relations, but they could not turn him back."

SYRIA.—Mr. Lyons of Tripoli, under date October 25, communicates the following items of intelligence.

Yesterday was an eventful day for us in Tripoli; a day which I hope we shall long have occasion to remember with gratitude and joy. It was the day of opening the first Protestant chapel for the worship of God, in this city. On the Sabbath previous, threats and imprecations were resorted to, in the Greek church, to deter any of that sect from attending our service; but notwithstanding this, upwards of fifty of the Greek Christians were present, who, with six or seven Moslems, made my audience number sixty. From whatever motives they came, their presence was certainly a matter of encouragement to us, and an omen, we think, of future good.

Two persons, who give evidence of a change of heart, have been examined by us with reference to their being admitted to the church. We think them prepared, and hope to admit them at our next celebration of the Lord's supper, a few weeks hence.

The Ansireyeh, occupying the mountains and plain about twelve hours north of Tripoli, are now in rebellion against the government.

MADRAS.—Mr. Winslow wrote Oct. 30:

The English and vernacular high school has increased in numbers, to 140, and the pupils give satisfaction in their studies. I spend only one hour with them each day, usually, and that entirely on their Scripture lessons. Mrs. Winslow's girls' school has increased to upwards of fifty on the rolls—there were forty-five present yesterday—and gives her much satisfaction. Two of the oldest, the daughters of Christian parents, we hope to receive to the church to-morrow. The Lord seems to have touched their hearts, and given them, for some time, a desire to profess his name. Two sons of church members, one a brother of one of the two girls, and the other the elder son of Ramoo, the first convert whom I baptized at Royapuram and who was afterwards a catechist, are also expecting to be received to-morrow, with a Roman Catholic sepoys, (a Havildar,) and his heathen wife.

CANTON.—Mr. Bonney wrote October 28, when on his return from Canton to Macao. He had been to Canton looking for a house and a chapel which he could rent. He had secured a chapel but not a dwelling. Many landlords were still in the country, and would not return until peace was fully established, and the rigor of martial law abated. Missionaries were returning to the city. Ten chapels or residences had been rented by different brethren. Dr. Ball had taken the house formerly occupied by Mr. Vrooman, and was "going on with repairs of roof, walls, doors and floors, which had been broken by cannon-balls." Mr. Bonney says there is a great change in the feelings of the people within the city, and they are now willing to rent their buildings to foreigners.

DONATIONS.

RECEIVED IN JANUARY.

MAINE.

Cumberland co. Aux. So. F. Blake, Tr.	
Auburn, A friend,	30 00
Saccarappa, J. Haskell,	5 00—35 00
Kennebec co. Conf. of chs. B. Nason, Tr.	
Augusta, Cong. ch. and so.	70 00
Winthrop, Elizabeth Sewall,	50 00—120 00
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.	
Bath, Central ch.	205 00
Bristol, Mrs. Parsons,	112 00—317 00
Penobscot co. Aux. So. E. F. Duren, Tr.	
Bangor, Hammond st. ch.	111 00
Dedham, Cong. ch.	25 00
Garland, do. m. e.	15 00
Kenduskeag, Indiv.	13 50
Old Town, Cong. ch.	30 52—195 02
York co. Conf. of chs. Rev. G. W. Cressay, Tr.	
Kennebunkport, South cong. ch.	
m. e.	3 38
Norridgewock, A friend,	25 00
Wells, N. N. K.	1 09—29 47

656 49

Belfast, 1st cong. ch	10 00
Bloomfield, Mrs. E. D. 5; M. E. D. 1;	6 00
Camden, Cong. ch. and so. 64,36; la.	
15,17; wh. and other dona. cons.	
JOSEPH STETSON an H. M.	79 53
Calais, Cong. ch. and so. m. e. to	
cons. JAMES ROLLINS an H. M.	109 69
Erto Mainensis,	4 00
Machias, Cong. ch. m. e.	56 00
North Belfast, do.	32—265 54

932 03

NEW HAMPSHIRE.

Cheshire co. Aux. So. D. W. Buckminster, Tr.	
East Jaffrey, Cong. ch. and so.	10 40
Hinsdale, Lewis Taylor,	8 00
Keene, Gents. 52,15; m. e. 19,41;	71 56
Rindge, 1st cong. ch. and so.	84 55
Winchester, Cong. ch.	89 60—234 71
Grafton co. Aux. So. W. W. Russell, Tr.	
Campton, W. G. Brown, 2,42; John	
Rogers, 7,50; Mrs. David Bart-	
lett, 21,36;	30 28
Canaan, Ch. and cong. 12; Mrs.	
G. Harris, 1,	3 00
Hebron, Rev. Levi Conant,	3 00
Oxford, West Cong. ch. and so.	26 00
Plymouth, David C. Webster,	13 50
Thornton, Mrs. Esther Houston,	1 00—92 78
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Amherst, Gents. 88,39; la. 92; wh.	
and prev. dona. cons. Eli Saw-	
TELL and Miss ABY B. Me-	
LENDY, H. M.	160 25
Bedford, Pres. ch.	109 60
Hillsboro' Centre, Cong. ch.	3 90
Masonville,	10 52
do.	199 01
Nashua, Pearl st. ch.	
Temple, A. Wheeler,	10—191 18
Merrimack co. Aux. So. G. Hutchins, Tr.	
Concord, West cong. ch.	29 00
Rockingham co. Conf. of chs. F. Grant, Tr.	
Atkinson, Cong. ch. and so.	45 50
Candia,	34 50
Derry, 1st cong. ch. 42,85; m. e.	
43,63;	87 89
Londonerry, J. A. Holmes,	2 00
Raymond, Cong. ch.	20 00
Salem,	4 67—194 06
Stratford Conf. of chs. E. J. Lane, Tr.	
Conway, Ch. and cong.	14 86
Dover, Cong. ch.	25 25
Meredith Village, Cong. ch.	23 51
Wolfsboro', S. C.	10 00—73 62
Sullivan co. Aux. So. N. W. Goddard, Tr.	
Meriden, Mem. of acad. avail. of	
ring,	1 00

Newport, Cong. ch. and so. wh. and prev. dona. to cons. Dea. JOSEPH WILCOX an H. M. 66 00—57 00
1,196 35

VERMONT.

Addison co. Aux So. A. Wilcox, Tr. Ripton, Cong. ch. 8 00
Caledonia co. Conf. of chs. E. Jewett, Tr. Hardwick, L. H. Delano, to cons. AARON SMITH and MRS. AMELIA S. SMITH, H. M. 200 00 Peacham, Cong. ch. m. e. 30 00 St. Johnsbury, 2d cong. ch. and so. m. e. 67,17; friends, 150; 217 17—437 17
Chittenden co. Aux So. E. A. Fuller, Tr. Burlington, Job Lyman, 5; J. E. G. for Cher. miss. 3; 7 03
Franklin co. Aux. So. C. F. Safford, Tr. Enosburg, Cong. ch. gent. 100; la. 10; to constitute Mrs. RUTH S. WRIGHT an H. M. 180 00 St. Albans, 2d cong. ch. and so. to cons. Rev. CALVIN S. CADY of Alburgh an H. M. 50 00—230 00
Orange co. Aux. So. L. Bacon, Tr. Newbury, Mrs. J. B. 5 00 West Randolph, Cong. ch. and so. 20 00 Williamstown, Cong. ch. and so. 31 30—56 30
Orleans co. Aux. So. Rev. A. R. Gray, Tr. North Craftsbury, Rev. Jacob N. Loomis, to cons. Rev. CHARLES S. SMITH, of Hardwick, Vt. an H. M. 50 00 Coventry, M. Pearson, 2 75 Derby, Cong. ch. and so. 18 60 Salem, Mrs. J. Morse, 2 00 West Charlestown, Cong. ch. m. e. 3 29—70 01
Rutland co. Aux. So. J. Barrett, Tr. Brandon, m. e. 88 50 West Rutland, Cong. ch. to cons. CHARLES G. BOARDMAN an H. M. 186 37—274 87
Washington co. Aux. So. W. G. Scott, Tr. Barre, Cong. ch. m. e. 11 46 Montpelier, do. do. 31 70 Waterbury, do. 40 00—83 16
Windsor co. Aux. So. J. Steele, Tr. Ascutneyville, Cong. ch. 12; Rev. M. K. 5; 17 00 Gaysville, Stockbridge, Cong. ch. 5 48 Weston, Mrs. S. B., L. P. B. 2 00—24 48 Unknown, 15 00
1,206 92

MASSACHUSETTS.

Berkshire co. Aux. So. H. G. Davis, Tr. Glendale, Miss S. Perry, 5 00 Otis, Cong. ch. and so. 27 50 Pittsfield, South st. do. 37,84; m. e. 28,55; Williamstown, 1st cong. ch. m. e. 33 60—131 89
Boston, S. Fr. A. Danforth, Agent, (Of wh. fr. a friend, wh. and prev. dona. cons. Mrs. ANNIE H. TUFTS an H. M. 50; a friend, 300; do. 25; M. T. E. 14,50; E. A. 5; E. H. 8; 5; M. 5;) 3,691 73
Essex co. North Aux. So. J. Caldwell, Tr. Belleville, Mr. Fiske's so. 21 00 Byfield, Cong. so. 15 80 Newbury, Dr. Withington's so. 36 05 Newburyport, J. Tyler, 26; unknown, 5; North ch. m. e. 33,45; a friend, 10; united m. e. 59; 131 48 West Newbury, 1st ch. and par. 17 00—200 33
Essex co. South Aux. So. C. M. Richardson, Tr. Lynnfield, 2d cong. ch. m. e. 6 00 Rockport, 2d ch. and so. 26 50—32 50
Essex co. Beverly, Cong. ch. and so. m. e. 26 47 Salem, Cromie st. ch. m. e. 9 26 Lawrence, Lawrence st. ch. 20 43—56 16
Franklin co. Aux. So. L. Merriam, Tr. Bernardston, Ortho. cong. ch. 21 88 Buckland, 2d cong. ch. 36 00 Conway, Cong. ch. and so. m. e. 93,37; la. benev. asso. wh. cons.

Mrs. SUSAN B. HOWLAND, Cey. ion, an H. M. 101,10; 196 37 Charlemont, Cong. ch. and so. 38 55 Deerfield, Trin. so. 31 50 Gill, Cong. so. 5 00 Greenfield, 1st do. wh. and prev. dona. cons. JOHN I. GRAVES an H. M. 63,60; 2d do. 101,10; 166 79 Leverett, Cong. ch. and so. 16 10 Montague, 1st do. 39 90 Warwick, Trin. so. 10 00 Wendell, Cong. ch. and so. m. e. 11,75; Rev. A. Jenkins, 15; 26 75 Whatley, 2d cong. ch. 25 72
597 56
Ded. amount paid for printing annual report, 20 00—577 56
Hampden co. Aux. So. J. C. Bridgman, Tr. Springfield, C. M. a New Year's offering, 200; a sister in Christ, 16; 516 09 Westfield, M. A. W. 1 00 W. Springfield, 2d cong. ch. 11 40—522 40 Hampshire co. Aux. So. S. W. Hopkins, Tr. Amherst, 1st par. gent. and la. benev. asso. (of wh. for ed. in Syria, 15;) 167,59; m. e. 126,45; 2d cong. so. 33; a lady, avails of jewelry, 3; L. H. 2; 332 01 Easthampton, Payson ch. and so. 199 80 Granby, Cong. ch. and so. 100 00 Plainfield, do. m. e. 20 00 South Hadley Falls, do. 13 02—664 87 Harmony conf. of chs. W. C. Capron, Tr. Milford, Mrs. R. 75 Worcester co. 5 00—5 75 Middlesex North and via. C. Lawrence, Tr. Fitchburg, Calv. cong. ch. m. e. 57; A. K. 10; 67 00 Littleton, Ortho. cong. ch. and so. 50 00—117 00 Middlesex co. South Conf. of chs. Middletown, A. Friend, 10 00 Holliston, Cong. ch. and so. 73 15 Lincoln, Evan. do. 11 29 Marlboro', Union ch. and so. wh. and prev. dons. cons. RUFUS HOWE an H. M. 74 00 Sudbury, Cong. ch. and so. 121,15; m. e. 61,71; 182 86—351 30 Middlesex co. Carlisle, Cong. ch. m. e. 15 00 East Cambridge, Evan. cong. so. m. e. Lowell, Kirk st. ch. m. e. 80; High st. ch. 68,85; 148 85 Reading, Old South ch. 61 43 Winchester, Cong. ch. and so. wh. cons. OLIVER R. CLARK an H. M. 108 60—345 11 Norfolk co. Aux. So. Rev. W. L. Ropes, Tr. Brookline, Miss E. P. 10 00 Dorchester, Miss W. Atkins, 50 00 Roxbury, Eliot ch. and so. m. e. 11,45; Vine st. ch. m. e. 17; 28 48 West Roxbury, Evan. cong. ch. and so. m. e. 28 00—116 48 Old Colony Aux. So. H. Coggeshall, Tr. Cottenham, 2d cong. ch. and so. 75 00 Sippican, Cong. so. 17 00—92 00 Palestine Miss. So. E. Alden, Tr. Abington, 1st ch. m. e. 67 00 Randolph, do. 58 54 South Weymouth, Cong. ch. and so. m. e. 30 00 Weymouth, 1st ch. and so. m. e. 52 00—307 54 Taunton and via. Pawtucket, Gent. 148; la. (of wh. to cons. FEDERAL LEAGUE an H. M. 101;) 160,75; m. e. 206,51; 557 36 Worcester co. North Aux. So. C. Sanderson, Tr. Hubbardston, A. G. Davis, 94 00 Winchendon, North cong. ch. 100 00—124 00 Worcester co. Central Asso. W. E. Hooper, Tr. 61 56 Northboro', m. e. 27 00 Shrewsbury, La. 35 65—124 21
7,938 19

A successful business man, 500 ; a friend, 100 ; a missionary, 12 ; two sisters, for Zulu m. 9 ; a friend, 5 ;	625 00
Chelsea, Broadway ch. m. e. 34 ; Win-nisimmet ch. m. e. 35,08 ; Rev. L. P. Langworthy, 30 ;	20 08—716 08
	5,554 27
<i>Legacies.</i> —Athol, Hannah Sweetser, by Luke Sweetser, Ex'r, 160 00	
Belchertown, Cyrus Bartlett, by C. S. Bartlett, Ex'r, 50 00	
Holliston, Asenath Goodrich, by Cyrus Kilbourne, Ex'r, 200 00—350 00	
	9,044 27

CONNECTICUT.

Fairfield co. West Aux. So. C. Marvin, Tr. Stamford, 1st cong. ch. 130 ; Mrs. N. W. Sanford, 25 ;	155 00
Hartford co. Aux. So. A. G. Hammond, Tr. East Windsor, Rev. Dr. Lawrence and Mrs. Lawrence, wh. with prev. dona. con. Miss MELTA L. LAWRENCE an H. M. 50 00	
East Windsor Hill. Theo. Inst. 30 35	
Hartford, Centre ch. m. e. 9,11 ; Elisha Sage, 10 ; 19 11	
Manchester, 1st cong. ch. and so. 111 ; 2d. do. m. e. 6 ; 117 00	
Suffield, A friend, 50 00	
Windsor, A widow lady, 1 33	
Windsor Locks, 1st cong. ch. and so. wh. with prev. dona. cons. JABEZ H. HAYDEN an H. M. 74 07—341 86	

Hartford co. South Aux. So. H. S. Ward, Tr. Berlin, Worthington, So. 103 01	
Middletown, 1st ch. m. e. 21,71 ; a friend, 50 ; 71 71	
New Britain, South cong. ch. 14 57	
South Britain, Cong. ch. Rev. A. E. Lawrence, 77 55—266 84	
Litchfield co. Aux. So. G. C. Woodruff, Tr. Harwinton, Cong. so. 55,94 ; m. e. 10,73 ; ack. in Dec. as fr. Torrington.	
Litchfield, 1st ch. to cons. Rev. R. G. WILLIAMS an H. M. 50 00	
New Hartford, Centre cong. ch. 15 00	
New Milford, Cong. ch. and so. 148 00	
North Cornwall, Benv. asso. 45 00	
Roxbury, Cong. ch. 29 00	
Plymouth Hollow, Cong. ch. and so. to cons. THOMAS H. NEWTON an H. M. 102 00—389 00	

Hadlyme, Cong. ch. and so. gent. and la. 51,40 ; m. e. 31,10 ; 72 50	
Lyme, Coll. 50 00	
Old Saybrook, Cong. ch. 116 12	
West Chester, do. 50 00	
Westbrook, do. 15 03—303 65	
New Haven City Aux. So. F. T. Jarman, Tr. New Haven, North ch. (of wh. fr. William Johnson, 50, wh. with prev. dona. cons. Mrs. JULIA E. THAYER an H. M.) 118,35 ; Centre ch. 35 ; Henry White, 100 ; united m. e. 17,08 ; 3d ch. m. e. 81,94 ; South ch. m. e. 7,45 ; a friend, 5 ; J. Lane, 10 ; 374 79	
New Haven, East Aux. So. F. T. Jarman, Tr. Clinton, Cong. ch. 35 25	

New Haven co. West Conso. A. Townsend, Tr. Birmingham, Cong. ch. 86 37	
West Haven, Cong. ch. 115 00	
West Meriden, L. B. Little, 20 03—221 37	
New London and vic. and Norwich and vic. F. A. Perkins and C. Butler, Trs. Colchester, 1st cong. ch. 144 00	
Colwich, do. 79,35 ; Jewett city, gent. 22,75 ; la. 14,25 ; m. e. 17,49 ; 136 84	
Groton Bank, Cong. ch. 40 38	
Ledyard, Coll. 31 50	
Norwich, 2d ch. la. 5 ; m. e. 9,91 ; 1st ch. la. 73 ; Broadway ch. 13,19 ; 101 18	
Stonington, Mystic bridge ch. 26 13—473 75	

Donations.

Tolland co. Aux. So. E. B. Preston, Tr. Marlboro', 1st cong. ch. 26 50	
Rockville, 2d do. 334 22	
South Coventry, 7,19 ; m. e. 16,81 ; 24 00	
Vernon, Cong. ch. 136 12—320 85	
Windham co. Aux. So. J. B. Gay, Tr. Canterbury, 1st cong. ch. 15 00	
Central Village, do. 66 67	
Killingly, L. Fisher, 10 ; Mrs. L. Fisher, 5 ; J. S. S. 20 00	
Willimantic, m. e. 7 00—102 67	

3,943 03

<i>Legacies.</i> —East Haven, Rev. Stephen Dodd, by Ira Dodd, Ex'r, wh. cons. Ira Dodd and Mrs. ANN DODD, of Bloomfield, N. J., H. M. 500 00	
Hartford, Albert W. Butler, by R. Mather and R. G. Talcott, Ex'r, 500 00	
New Haven, Dudley Norton, by J. J. Whiting, Ex'r, 6 00	
West Hartford, Mrs. A. P. Talcott, by J. E. Cone, Trustee, (prev. rec'd, 381,92.) 88 13-1,991 12	

4,337 15

RHODE ISLAND.

Little Compton, United cong. ch. 28 69	
Newport, do. gent. 71 ; la. 155,45 ; m. e. 162,39 ; 388 84	
Providence, Central cong. ch. Mrs. R. P. Dunn to cons. Rev. E. P. DUNN an H. M. 100 00—517 53	

NEW YORK.

Board of For. Miss. in Ref. Dutch ch. E. A. Hayt, Tr. 1,263 86	
Buffalo and vic. Aux. So. J. Crocker, Agent. Buffalo, Lafayette st. pres. ch. 100 ; 1st pres. ch. 301,52 ; m. e. 310,52 ; 717 04	
Geneva and vic. Aux. So. G. P. Mowry, Tr. Geneva and vic. 1st cong. ch. la. of wh. fr. Mrs. A. E. Pierce, (wh. and prev. dona. to cons. HENRY S. PIERCE an H. M.) 10 ; Mrs. G. Greig, 15 ; Miss B. Chapin, 10 ; Mrs. G. Granger, 10 ; other ladies, 90,55 ; Gents' academy, 12 ; Rev. Dr. Daggett, 15 ; H. B. Gibson, 10 ; Rev. A. M. Stone, 9 ; W. Antis, 7 ; H. W. Taylor, 10 ; others, 97,45 ; m. e. 139,08 ; (of wh. to cons. Miss SUSAN E. DAGGETT and Rev. A. M. STONE H. M. 150.) 429 08	
Clde, Pres. ch. 28 16	
East Avon, do. 14 00	

Geneva, Pres. ch. m. e. 63,83 : D. L. Lum, 8 ; I. McKay, 2,50 ; fem. miss. so. 30,79 ; 167 03	
Naples, Pres. ch. 10 00	
Penn Yan, do. 65,59 ; E. B. Jones, wh. and prev. dona. to cons. Mrs. ISABELLA BISHOP an H. M. 50 ; 115 59	
Phelps, 1st pres. ch. 10 41	
Rose, Pres. ch. 8 00—731 27	

Monroe co. and vic. by E. Elv. Agent. Rochester, 1st pres. ch. (of wh. fr. H. Terry to cons. Mrs. SARAH L. SPRAGUE, of Salem, as H. M. 100.) 191 ; Plymouth ch. 25 ; Mrs. S. Bay, 10 ; W. Stocomb, 10 ; 236 00	
New York and Brooklyn Aux. So. A. Mewin, Tr. (Of wh. fr. Brooklyn, New England ch. wh. and prev. dona. come. E. N. COLE an H. M. 50 ; 1st pres. ch. in part, David Headley, 50 ; H. L. Packer, 10 ; Geo. Howland, 100 ; JOHN B. SANDY, of Brooklyn, 100 ; to come him an H. M. Henry K. Sheldon, 50.) 933 61	
Oneida co. Aux. So. J. Dana, Tr. Utica, 1st pres. ch. m. e. 12 11	
Otsego co. Aux. So. D. H. Little, Tr. Cooperstown and vic. A lady, 50 00	
St. Lawrence co. Aux. So. C. T. Hubbard, Tr. Brasher Falls, Pres. ch. 10 ; penny	

a week, 10; Mrs. B. 2; Mrs. J.	34 00
H. M. 2;	5 00
Canton, B. G. Baldwin,	5 00
East Stockholm, Cong. ch. 19; J.	
H. 5; a friend, 2;	17 00
Gouverneur, Cong. ch. 49,16; G.	
Rogers, 22; James Rogers, 10;	
C. E. Clark, 10; Mrs. E. Dodge,	
29; C. A. F. 10; H. D. S. 10;	
E. W. 10; W. R. 4; J. R. 3;	148 16
Heuvelton, Cong. ch. Bible class,	
17; J. Elliott, 2;	19 00
Hopkinton, Cong. ch. 31,11; a	
friend, 1;	22 11
Lawrenceville, L. H.	2 00
North Potsdam, Mrs. J. H. E.	6 00
Parishville, Coll. 17; E. H. P. 1;	
Mrs. S. A. C. 5;	13 00
Pierpont, Z. K. P.	1 00
South Canton, Cong. ch.	4 00—264 27

4,349 16

Amsterdam village, Maternal asso.	
13; m. c. 28 89;	51 89
Albany, 1st cong. ch. coll. and m. c. 172 07	
Bromo co. 8.	5 00
Cambridge, Cong. ch. 25,43; Rev. L.	
Johnson, 10;	35 43
Chestertown, Pres. ch.	6 00
Clifton,	16 00
Constantia, F.	2 00
East Bloomfield, Cong. ch.	157 97
Eden, 2; Mrs. E. 1;	3 00
Forestburg, Coll.	2 50
Hannibal, Cong. ch.	5 63
Harpersfield, Mrs. Lydia Hotchkiss,	4 00
Hudson, 1st pres. ch. m. c. 100; Fem.	
for. miss. asso. 58; pres. s. s. for	
Dea. John Hermanns, of Oroomie,	
35;	133 00
Jamestown, 1st pres. ch.	29 51
Kainton, Cong. ch. 51; less. dis.	
40s.; to cons. Rev. WILLIAM T.	
REYNOLDS an H. M.	50 00
Kingboro', Pres. ch.	25 00
Milton, Sumner Colman,	19 00
New Lebanon,	13 00
New Road, Young men's miss. so.	6 00
Northville, Young people's miss. so.	13 00
North White Creek, A. Aldridge,	4 00
Wawasee Outlet, Rev. D. sh. for Mrs.	
Bridgeman's sch. at Shanghai,	
Palmyra, Talitha Sheffield,	
Fembroke, Pres. ch. m. c. 14; disc.	21 50
10c.;	13 90
Plattsburgh, 1st pres. ch. and cong.	50 00
Roughkeepsie, G. C. Burnap,	
Rome, 1st pres. ch.	26 57
Schoharie, Miss C. Snyder,	5 00
Sing Sing, G. W. C.	5 00
South Amenia, Pres. ch.	53 40
South Wales, Gideon Baker,	10 00
Springfield, Rev. O. L. Kirkland,	10 00
Spryten Duyvel, Mrs. Dr. North,	20 00
Styckerville, Cong. ch. Milo Warner,	
5; Myron Warner, 1; Albert	
Davis, 1; Mrs. Nancy Warner,	
1,20; Mrs. Olive Smith, 1,20; Mrs.	
Sophia Warner, 60c.;	10 00
Sweden, Peter Sutphen,	12 50
Troy, Nail factory, m. c. 15; 2d pres.	
ch. G. Grant, 100;	115 00
Vernon, Mt. Vernon pres. ch.	10 00
Wampsville, Pres. ch.	8 38
Washingtonville, do.	25 40
Yonkers, Westminster pres. ch. 50;	
m. c. 44 88; to cons. Rev. ROLLIN	
A. SAWYER an H. M.	94 88-1,182 10

5,731 26

Buffalo, Jabez Goodell, by	
H. Shumway, Ex'r, (prev. rec.	
\$2,793.98, 9,400) ded. disc.	
94,35.	9,75 75
New York city, Miss C. B. Patton,	
by Rev. William Patton, Ex'r, 600 00	
Springfield, Benjamin Rathbun,	43 64-10,419 39

16,150 65

NEW JERSEY.

Hoboken, 1st pres. ch.	31 55
do,	120 00
Mount Pleasant, Pres. ch.	36 40
Newark, South Park pres. ch. 161,14;	
2d pres. ch. 164,81; young people's	
miss. so. 50; 6th pres. ch. 36,14;	412 00
Orange, E. Starr,	50 00
Plainfield, Pres. ch. m. c. wh. and	
other dona. cons. Rev. THEODORE	
S. BROWN an H. M.	21 00
Trenton, 3d pres. ch.	16 00
Whippany, Pres. ch.	26 00—722 54

PENNSYLVANIA.

Condors, Pres. ch. m. c.	6 69
Marple, Pres. ch.	23 61
Philadelphia, 1st do. James Bay-	
ard, 100; S. H. Perkins, to	
cons. Rev. JOHN POWELL of	
Winslow, Ill. an H. M. 100;	
Ambrose White, 100; Rev.	
A. Barnes, 100; D. Lapsey,	
100; A. Fullerton, 100; indiv.	
369; in. 721,94; m. c. 261,14;	
coll. 57,25;	2,012 33
Clinton st. ch. 300;	
Miss E. K. L. 30;	330 00
Rev. E. B. BRUNN,	
wh. cons. him an	
H. M. 50, Mrs.	
W. 5;	55 00-2,307 33-2,427 56
Philadelphia, F. A. P.	5 00
Wattsbury, Pres. ch.	5 00—10 00

2,437 56

DELAWARE.

New Castle, Miss so. 36,90; "Graham,"	
5;	41 90

DISTRICT OF COLUMBIA.	
Georgetown, J. Darby,	12 00
Washington, 4th pres. ch. m. c.	
70,44; Western pres. ch. Junior	
miss. so. for Japan, 43,67;	113 51—125 51

VIRGINIA.

OHIO.

Cincinnati, 2d pres. ch. m. c.	
11,20; int. on railroad bond,	
6; Joe. Shillito to cons. Mrs.	
MARY SHILLITO an H. M. 100;	
Ger. pres. ch. 5; sew. so. 5;	137 30
Columbus, 2d pres. ch. wh. cons.	
Rev. E. D. MORRIS and THOMAS	
BROTHERLIN H. M.	161 85
Granville, Cong. ch. 194,99; G. B.	
Johnston, (of wh. with prev.	
dona. cons. CLARA I. JOHNSTON	
an H. M. 50) 100;	291 99
Homer, Pres. ch.	10 00
Jersey, do. 20; Rev. C. M. P. 10;	
Rev. J. T. 2;	32 00
Johnstown, Pres. ch. 21,85; m. c.	
9,15;	31 10
Marietta, Oak Hill, m. c.	19 00
Pomeroy, Pres. ch.	39 00
Portsmouth, 1st do.	3 00
Putnam, Pres. ch.	23 00
Putnam, Pres. ch. 70,50; ack. in	
Feb. H. C. as fr. Portsmouth.	
Springfield, Cong. ch.	14 14
Walnut Hill, Lane sem. ch. m. c.	
8,26; Mrs. J. B. 5;	13 36
Williamsburg, O. D.	5 00

735 64

Ded. disc.	1 55—754 99
Chatham Centre, Cong. so.	6 09
Dover,	3 09
Hudson, Bible class miss. asso. 12,50;	
Rev. H. Coo, 7,50;	20 00

Kinsman, Pres. ch. 35.80 ; m. c. 7.40 ; T. K. 10 ; H. L. 10 ; J. C. 10 ;	73.00	Stacyville, Cong. ch. m. c. 3.00
Manatee City, 1st pres. ch.	18.15	Westfield, Rev. J. S. 3.00—68.70
Ravenna, Cong. ch.	21.40	
Willoughby, L. L.	5.00—146.56	
	900.65	

Legacies.—Dayton, Miss Frances J. Snodgrass, by Michael Dougherty, Ex'r, Int.	145.53	St. Louis, 1st pres. ch. bal. 103.35
Ravenna, Daniel Everett, by P. B. Conant,	20.00—145.53	Union pres. ch. m. c. 10 ; 113.25
	1,066.17	Troy, Pres. ch. 10.30—123.55

INDIANA.

By G. L. Weed, Tr.	
Anderson, Pres. ch.	5.00
Bloomington, Rev. E. Ballantine,	25.00
Bowling Green, J. W. F.	5.00
Evansville, Rev. W. H. McC.	2.00
Greenville, Indiv.	4.00
Indianapolis, 2d pres. ch. m. c.	14.25
Newtown, Pres. ch.	11.35
Rob Roy, do.	5.10—71.73
Orland,	3.00
	73.73

ILLINOIS.

By G. L. Weed, Tr.	
Rushville, Pres. ch.	34.60
Springfield, 2d do.	99.00—114.00
Chicago, A friend of the New England ch. 100 ; m. c. in do. 28.09 ; bal. of coll. 33 ; 2d pres. ch. 7.39 ; Westminster ch. 1.40 disc. 23c ;	
South cong. ch. m. c. 4 ;	183.65
Malden, Cong. ch.	19.27
Perry, Pres. ch. m. c.	18.00
Quincy, 1st cong. ch.	21.63
Rockford, La. miss. so. (of wh. for ed. in Mrs. Bridgman's sch. 25.)	40.00
Sheffield, Cong. ch.	4.50
St. Charles, do. m. c.	8.00—290.05
	404.05

MICHIGAN.

By Rev. O. P. Hoyt.	
Armenia, Mrs. E. A.	10.00
Birmingham, Coll. 19.22 ; H. D.	
10 ;	29.22
Farmington,	2.41
Flint, (of wh. to cons. JAMES HEN-DRISON an H. M. 100 ;)	114.00
Parma,	20.90
Bronco, wh. and prev. doas. cons.	
Rev. LUETHER SHAW and WAT-SON LOUD, H. M.	102.22
Royal Oak,	3.60
Southfield,	11.47
Troy, Doa. G.	1.00—294.22
Battle Creek, Pres. and cong. ch. m. c.	12.00
Detroit, 1st cong. ch. m. c.	20.00
East Saginaw, 1st cong. ch.	8.05
Greenville, Ch.	6.00
Hilldale, Pres. ch. m. c.	12.10
Homer, Pres. ch. m. c.	5.00
Milford, United pres. and cong. ch.	32.71—95.87
	390.09

WISCONSIN.

Fond du Lac, Plymouth ch. wh. and prev. doas. cons. A. L. HOYT an H. M. 25 ; W. C. H. 2 ;	27.00
Mineral Point, Pres. ch. m. c.	10.00
Rosendale, m. c.	12.00—49.00

IOWA.

Davenport, J. A. B.	5.00
Des Moines, Central pres. ch.	3.20
Eddyville, Cong. ch.	6.00
Grinnell, Miss. so.	35.00
Kossuth, N. S. pres. ch. m. c.	3.50
Muscatine, A friend,	10.00

Donations.

Stacyville, Cong. ch. m. c.	3.00
Westfield, Rev. J. S.	3.00—68.70

MISSOURI.

St. Louis, 1st pres. ch. bal. 103.35	
Union pres. ch. m. c. 10 ; 113.25	

LOUISIANA.

New Orleans, Unknown, 10 ; by M. Greenwood, 12 ;	39.00
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TENNESSEE.

Bountiful, S. River,	26.00
Columbia, Pres. ch.	42.50
Dandridge, A friend,	1.00
Jonesboro', Pres. ch. wh. cons. Mrs. CHLOE B. WELLS an H. M.	110.00
New Canton, L. H. R.	5.00—156.50

TEXAS.

San Antonio, Unknown,	2.50
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MINNESOTA.

Hazelwood, Coll. 3.25 ; m. c. 6.12 ;	9.37
St. Anthony, 1st cong. ch. 15.35 ; m. c. 5.65 ;	24.00—33.37

WASHINGTON TERRITORY.

Fort Stulacoon, S. Casey, U. S. A.	5.00
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IN FOREIGN LANDS AND MISSIONARY STATIONS.

Bennington, Choc. m. n.	56.60
B'hamdun, Syria, Rev. W. A. Benton and others, wh. with prev. doas. cons. Mrs. LOANZA S. BENTON an H. M.	
Engiland, Mrs. W. C. Gellibrand,	50.00
Fairfield, Cher. na. m. c.	5.10
Fingal, C. W., E. D. Johnston.	20.00
Kharpoot, Turkey, Missionaries, 15.00 ; C. W. 1 ; E. P. A. 2c. ; W. H. W. 1 ;	20.75
Lower Cattaraugus, Seneca m. m. c.	6.45
Mount Pleasant, Choc. na.	22.00
Sherbrook, C. E. Cong. ch.	51.25
six Town, Choc. na. ch.	10.10
Tuscarora m. 32 ; Mrs. Chew, 2 ;	34.00
Wapanucka, Choc. na.	5.10
Zulu m. Three friends,	58.13
	390.23

MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

MAINE,	128.82
NEW HAMPSHIRE,	41.96
VERMONT,	25.00
MASSACHUSETTS,	44.16
RHODE ISLAND,	42.71
CONNECTICUT,	35.41
NEW YORK,	261.32
PENNSYLVANIA,	96.23
OHIO,	11.00
MICHIGAN,	14.78
ILLINOIS,	183.73
INDIANA,	1.00
TENNESSEE,	1.73
WISCONSIN,	22.30
IOWA,	7.10
IN FOREIGN LANDS, &c.	25.00
	848.55

Donations received in January, Legacies,	28,488.02
	12,029.63
	840,517.65

BY TOTAL from August 1st to January 31st, \$129,140.27

**THANK-OFFERINGS,
TO PAY OFF LAST YEAR'S DEFICIENCY.**

It was stated in December that, encouraged by judicious and respected friends, the Prudential Committee had decided to open a fund for *thank-offerings*—contributed by converts and their grateful friends—to supply the deficiency of last year. So serious and extensive were the pecuniary embarrassments of the whole country, that at the close of the financial year, it was felt that there was occasion for congratulation rather than despondency, when it was found that the debt of the Board was only about \$40,000. And were there no expansion of the missions, no opening of new fields, no call for sending more laborers, such a debt would be far less embarrassing. The simple truth is, however, that because the Lord is favoring and prospering the work, there is a call for *increased* appropriations from year to year.

The question has arisen, therefore, cannot the last year's deficiency be met by **special donations**, while the regular contributions of the churches shall be so enlarged as fully to meet the expenses of the present year? Suggestions of this kind, generally with reference to thank-offerings for the rich spiritual blessings received of late, have come from different sources; in many instances such offerings from young converts, or from churches in behalf of young converts, amounting to at least one dollar for each person, have been forwarded, in the hope that others would follow the example; and it is known that in places from which no report has yet been received, offerings of this kind are being made. The interest felt in efforts thus to relieve the Treasury of the Board is also taking a wider range. A note to the Treasurer, enclosing \$1,000, speaks of it as "a thank-offering to the Lord for the outpouring of his Spirit the past year; not from young converts, but from those who are thankful for God's grace to others." "A clergyman" writes: "The Lord has been pleased, in his great mercy, the past year, to call two of my children into the church and one into the ministry. I send you \$30 as a thank-offering, in addition to my usual subscription, which I beg you will apply to the Deficiency Fund." One individual sends \$15, "a widow's thank-offering for covenant blessings upon her children." Another forwards \$10 "as a humble thank-offering to God—not for souls converted in my family, but that they are yet the subjects of his sparing mercy and have not been cut off in their sins; and also for the gracious manifestations of his mercy, in opening new fields among the benighted nations of the earth, for the introduction of the gospel." And another sends \$100, "a thank-offering—personal, for my family, and for the rich spiritual blessings vouchsafed to our Sabbath school, of which I am superintendent."

RECEIVED.

MAINE.—Castine,	18 50	
NEW HAMPSHIRE.—Claremont, Miss Mellegan, 10; Plainfield, Joseph Woods, 19; Wentworth, Rev. S. M. Blanchard, 10; Wolfboro', 5;	35 00	345 00
VERMONT.—Acutneyville, Ladies' benev. so. 23; Hardwick, L. H. Delano, 160; Norwich, 5; Peacham, cong. ch. and so. 35; West Rutland, cong. ch. and so. 35;	216 00	47 00
MASSACHUSETTS.—Boston, "A thank-offering from those who are thankful for God's grace to others," 1,040; a friend, Essex st. ch. 50; Glendale, Sophia Perry, 5; Norwich, Rev. E. B. Wright, 1; Northampton, a friend, 325; Pawtucket, converts, 48; Pittsfield, a friend, 5; Plainfield, cong. ch. 10; South Danvers, 1st ch. fr. young christians, 52; Upton, Ruth C. Fish, 10; unknown, 2; 1,485 54		190 00
CONNECTICUT.—Bristol, cong. ch. young converts, 55; Danbury, Mrs. Sarah W. Bonney, 2; Colchester, Mrs. H. T. Newton, 1; Hamden, a lady, 2; Naugatuck, 7; New Haven, south ch. young converts, 10; New London, 1st cong. s. a. 10; Waterford, a friend, 25;	112 00	64 00
NEW YORK.—Brooklyn, Dr. Warren, 10; Buffalo, 1st pres. ch. 2; Casenova, David Jones, 1; Gouverneur, widow's thank-offering, 5; Jamestown, 1st cong. ch. young convert and others, 30; Keene Settlement, Wesley Brown, 10; Keeseville, 10; 2,567 10		5 00
		4,575 19
		7,145 29
Previously acknowledged,		